

ANY HAIR



COULD BECOME



## ROYAL HAIR...

SMOOTH, WAVY, OR HANGING DOWN IN RINGLETS;  
OILY OR DRY; DANDRUFF PROBLEM -  
ROYAL SHAMPOO WILL WORK MIRACLES WITH ANY HAIR.  
AFTER A FEW WASHES, ROYAL SHAMPOO WILL  
TRANSFORM YOUR HAIR. YOU WILL FIND IT  
SOFT, EASY TO CONTROL, AND WITH A  
NATURAL SHEEN. ROYAL SHAMPOO WILL  
TRANSFORM YOUR HAIR TO ROYAL HAIR.  
AVAILABLE IN 4 GRADES:  
GREEN FOR DRY HAIR  
BLUE FOR OILY AND NORMAL HAIR  
RED FOR DANDRUFF SUFFERERS  
AND YELLOW - WITH THE  
"MAGIC" LEMON ADDITIVE



ROYAL  
SHAMPOO



by  
ETZ HAZAITH



THE JERUSALEM  
**POST**  
MAGAZINE

Friday, October 12, 1973

Succot 5734



הכרמן הצמר



# THE BANK OF ISRAEL OFFERS:

**6 1/2%**

ANNUAL INTEREST

**A CURRENT INCOME**  
PAYABLE TWICE A YEAR

PRINCIPAL AND INTEREST LINKED

TO CONSUMER PRICE INDEX

**TAX LIMITED**

INCOME TAX ON INTEREST WILL NOT EXCEED 25%

REDEMPTION AFTER

**7**  
YEARS

AVAILABLE AT ALL BANKING  
INSTITUTIONS AND FROM  
STOCK EXCHANGE MEMBERS

NATIONAL DEFENCE LOAN - 1969

## THE JERUSALEM POST MAGAZINE

### In this issue

Cover picture: Reservist Shalom Cohen of Ramla has been called back to the army this week. A lulav in one hand, he uses the other to get a "tramp" to his unit.

Sraya Shapiro, an old soldier, observes the citizens of Israel mobilizing for defence. Ephraim Kishon sends greetings of a sort to "Dear Anwar."

Avraham Avi-hai examines the reasons that led David Ben-Gurion, 87 years old today, to decide that a pre-emptive strike against Egypt could not be avoided in the autumn of 1956.

Judy Siegel watches newly-arrived olim in Jerusalem face the outbreak of the war.

Page

In the Book Section: Reviews of an anthology of Israel short stories in English translation, a collection of London tales by Wolf Mankowitz, Philip Goodman's Surot and Shulim Torah anthology, and Nehama Leibowitz' Studies in the Book of Genesis. Elie Wiesel on the difficult mitzvah of rejoicing. A poem on Simhat Torah by Mark Goldman.

Philip Gillion reviews the contribution of television and radio to keeping up the people's morale during the first days of the war. Pictures of the war in Sinai and the Golan Heights.

Page

Migdal Ha'emek, hit by the Syrians this week, boasts a line of leather fashions. Hadassah Bat Haim meets the war. Haim Shapiro offers a timely fish fillet recipe.

Torn and Florn

Gallery Guide: Yohanan Boehm reviews Arthur Rubinstein's autobiography.

Mendel Kohnansky reviews plays by Dostoevsky and Mrozek. Crossword. George Levinew's Bridge and Eliahu Shulim's Chess columns.

**Gifts II**  
Charlotte  
Behind Main Post Office Jerusalem

WIDEST RANGE OF ISRAELI  
HANDICRAFTS, OLD AND NEW

INDIVIDUAL SERVICE  
REASONABLE PRICES  
ABSOLUTE RELIABILITY

SPECIALITY:  
ORIENTAL JEWELLERY  
ORIENTAL HANDICRAFTS  
Listed by the Ministry  
of Tourism  
Recommended by Israelis

JERUSALEM  
4 Rehov Coresh  
Behind Main Post Office  
Tel. 231682.

**GERVAI**  
FURS SALON  
60, Ben Yehuda Road,  
Tel Aviv  
Tel. 223774

Special department for summer  
storage of furs

**JARDENIA**  
Graduate electrologist  
Special ELECTROLYSIS  
Hair removal institute. Established 1947  
25 Rehov Bar Kochba  
(near Kikar Dizengoff), Tel. 244382  
FREE CONSULTATION AND ADVICE

**MARY**  
INTERNATIONALLY RECOGNIZED  
ELECTROLOGIST  
Special institute, with latest  
equipment for permanent removal  
of unwanted hair.  
5 Rehov Shapira, Tel Aviv  
Tel. 255497  
Free consultation and advice

THE WIDEST RANGE  
OF HAZARDOUS WEAR  
with the experience of  
21 years  
**JERUDITH**  
35 Rehov Haatzmaut,  
Tel Aviv  
Tel. 26445, Open all day  
Third story from Alhady Road

## CONFIDENCE GIVES BEAUTY

**Triumph**  
INTERNATIONAL

With hundreds of models we solve every figure problem. We constantly study the anatomy and psychology of the female. With up to 32 production controls a faulty article stands no chance.

Triumph, because confidence gives beauty. Millions of women have made us the world's greatest producer of underwear. That's a responsibility — and you benefit from it.

One of Israel's 12 OUTSTANDING EXPORTERS 1972

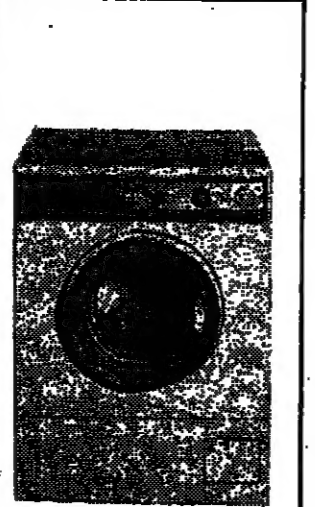
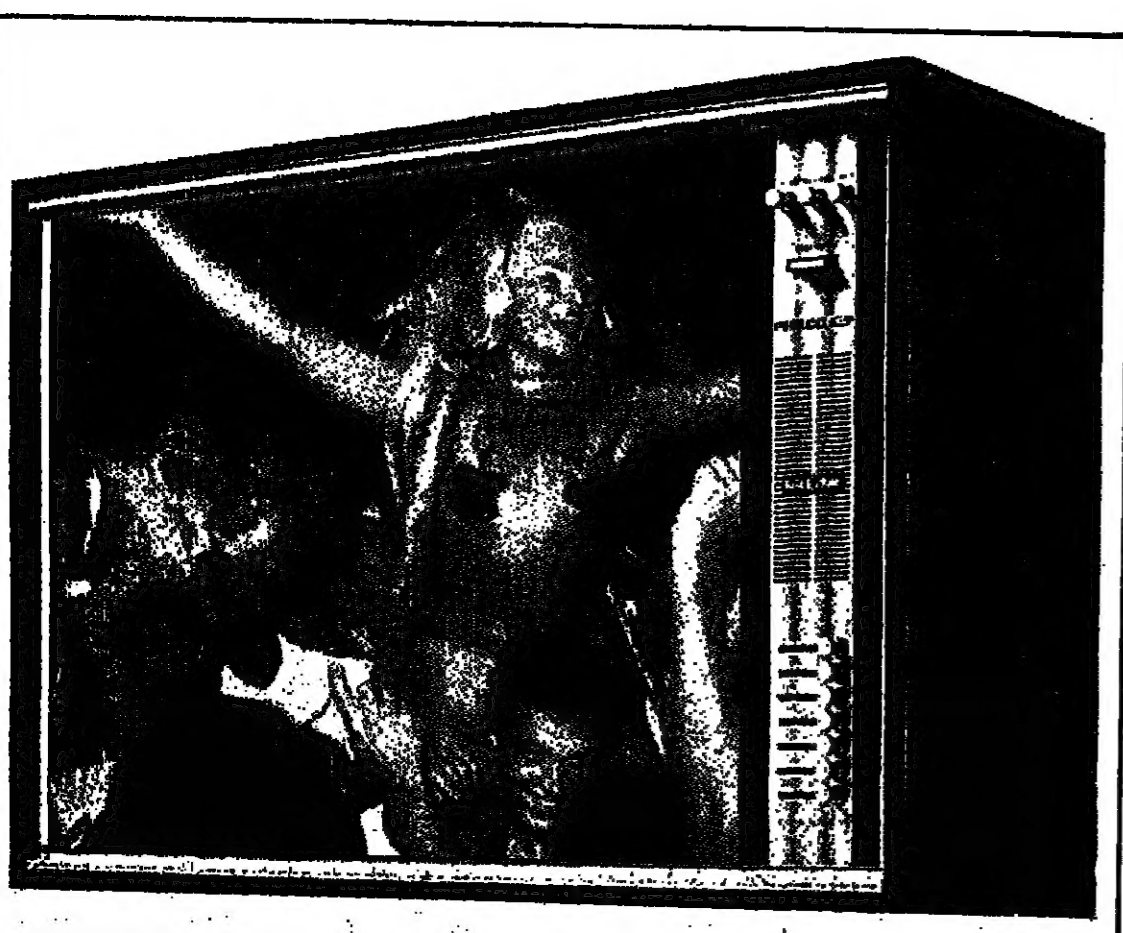
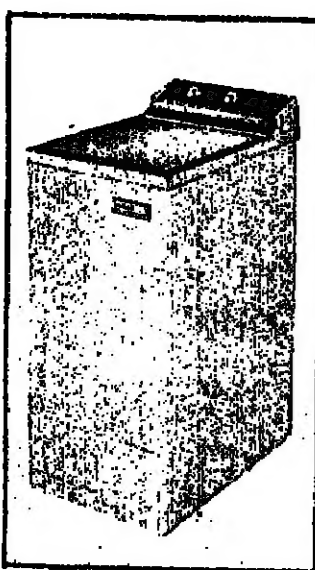
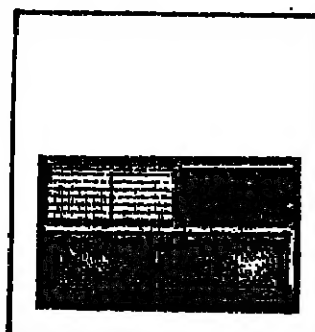


# WITH PHILCO TO THE CARNIVAL IN BRAZIL

FLYING



VARIGO



Brazil means business  
Varig means Brazil

Two return tickets to the carnival in Brazil 24.2.74, including Travel Tax and \$900 grant (for two from the allowance).

This is the big prize awaiting one of all those who buy a Philco quality product — Washing machine, T.V. set, Air conditioner or Dish washer — during the next 3 months (21.9.73 — 15.12.73). The winner will be drawn in a lottery that will take place on January 3rd 1974, at the Philco plant in Bat-Yam, under the supervision of the Better Business Relations Bureau and Philco's representatives and the company's accountant.

Buy your Philco now and you'll be sure to enjoy a perfect quality product backed by Philco's reputable service, and who knows, you may well win a flight to the carnival in Brazil — with Varig Brazilian Airlines.

Get all the details from your nearest Philco dealer.

# PHILCO

WORLD WIDE QUALITY PRODUCTS

"BE QUICK," the voice on the phone said. The order was to report to a previously agreed assembly point. You and your car. The call was expected. Jets had flown over earlier in the morning, heading north-east. An anxious call from a young woman asked what it was all about — there were rumours — people were called for duty from the synagogue. The BBC World Service, the salvation of news-eager Israelis when Shidurel Yisrael is silent, reported nothing of interest. Then there was the call to come over with the car. Immediately.

Others are on the road, too. Ignore the red lights. The vast parking lot is half full already. "Wait." "How long?" "Wait." Veterans in khaki, unpressed, taken out from the storeroom this morning, smile, make notes. "Wait."

Curious how large Tel Aviv has become: Not one familiar face in the whole crowd of drivers moving idly among the cars. Sorry, there is one, a woman, the owner of your habitual cafe. A very warm encounter.

"Wait." No shelter from the sun. Something is on the move. "You know where the place is? Be quick."

The streets are more lively now, nobody pays attention to a moving car. "Here we are." The youthful officer in fatigue dress smiles. "Wait."

A case of soda water bottles is quickly emptied. Somebody discovers a water tap nearby. There are a few paper bags with biscuits, prepared probably for the military staff, but they don't object if you help yourself, as long as they last.

IT WAS ALMOST evening when my turn came. There was a great deal of movement at the base when I arrived. The officer in charge gave me a cursory

DEAR ANWAR,

It's been a long time, eh? I mean, the last time we exchanged letters was about six years ago, though then the address was Gamal, ahlan wa-sahlan. We always said you were a cut above him, my dear Anwar, and sure enough, this time you managed not just to outwit us, but to win the coveted title of qualified aggressor for yourself, even if the Russians do deny it — just to spite you of course, as usual. Don't you listen to them, boy, they're simply jealous. To us you're a full-blown aggressor, and we'll say so to anybody who'll listen.

As for your dizzying success — well, that was limited from the start to 48 hours anyway, according to the Bir-Gaigafa Treaty signed between us in '67, remember? It's true our Government is a bit stingy about news from the front just now, but actually we manage pretty well without, using the mixed Supermarket-Security Council system. Our timetable looks something like this:

The U.N.'s taking a nap — It means the Arab troops are advancing. Her Majesty's Cabinet urges cessation of hostilities — the Arab troops have been halted. The U.S.S.R. demands a General Assembly meeting — our forces are on the advance ("Israel is playing with fire!" — the advance is swift).

The U.S. convenes the Security Council — the Arab front has collapsed.

## THE WORST THING IS WAITING

Sraya Shapiro



look, not encouraged by my grey roads, I arrived here in no time. "Any idea where we're going?" "Why didn't Dayan speak?" "He's got other worries with plastic bags. They were told to wait for the bus that would come to take them later."

A small bearded man explains to the sergeant: "I had a heart attack, you see, not so long ago. I shouldn't go, really."

The *raz samai* winces: "I can't decide, you know. Report to your unit commander." A husky man in a coloured shirt has a problem: "My lorry was requisitioned. I should have stayed home waiting for a replacement, but I came here instead. What should I do?" He'll have to ask his unit commander, too, the sergeant decides.

AN EGGED bus driver muses: "The worst thing is waiting. I've been doing it since this morning. In the Six Day War it was different. You were on the move. No sleep, no shaving, just going on and on and on. When I came back, they couldn't wake me up for thirty-six hours. But now it's driving a bit, waiting a bit, and driving again. God, if I could stretch my legs."

Rumours. They've taken Sharm. "No, the radio said it was bombed, that's all." "They never tell the truth until long after." "Not us. We always tell the truth." "We'll wait and see."

Back at the base. Another volunteer like me argues with the commanding officer: "I really can't go on, I'm not your age." The officer is unimpressed.

A young soldier makes coffee in a tin can. There is bread on the table.

"Have a nap in the chair, if you can." "But am I needed?" "Oh, yes! Don't worry. Wait." "They did need us. The job was to look for reservists who could not be reached otherwise, and to take them to their assembly point."

"The Arabs did us a favour attacking on Yom Kippur," somebody remarked. "It's a curfew — everybody at home, at synagogue with the neighbours. No problem at all, rounding everybody up."

There's a bright side to everything.

## Resuming our correspondence

Ephraim Kishon



The supermarket yardstick is even simpler: when our heroic home front storms the tinned cheese and artichoke barricades, it means the Arabs have the upper hand. When there's no queue at the supermarket then you're lost, Anwar.

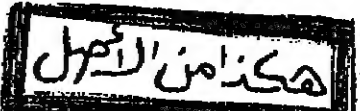
What you have achieved, is to win a lot of sympathy for the Greater Land of Israel Movement here. It also looks as if you'd put an end to the silly argument about whether we were in danger of our lives in '67 or not. We were.

Actually, we failed to appreciate you this time. Our supermarket supermen snapped their fingers at you. We stood with our backs to you like so many judo teachers saying: Now, chun, go for us with a knife! I guess it's the last time we've used that particular trick: next time we'll forgo the applause from the sidelines.

What's more, a clever lad like you ought to know better than start a war on us a mere month before the elections. Are you crazy? Have you any idea what a beating you're going to take now so Yehoshua Rabinowitz can stay Mayor of Tel Aviv?

Oh well, we've both learnt something. From now on, we'll put a higher value on your word. And on our borders. And we'll discuss the battles when our bank-clerk gets back from his Patton and tells us of a few miracles before he starts collecting petrol-receipts for Saph again. But that's a thing you'll never understand, Anwar my dear, because sometimes we hardly do ourselves. And with our strikes and our cost-of-living allowances, we'll become a nation of heroes once more.

Translated by Miriam Arad  
By arrangement with "Ma'ariv"





SAFED	"AUTOSTRAT" Garage, next to instant coffee factory	(067) 31142
EMEK HAYARDEN	"GOLAN" Garage, Industrial Zone	(067) 21041
TIBERIAS	Area garage, Emeq Hayarden, Tormach flyover	(067) 50451
AVRAM TZUR	"HAGALIT, HAMARAVI" Industrial Zone	(04) 320053
NETZATZ HAIFA	"HARHARON" Garage, Haifa Bay	(04) 731688
	"ZISSU AND GELER" Garage,	
	9 Rehov Hahatol Hatanah	(04) 722095
HAIFA	"EXPRESS" Garage, 6-10 Rehov Mal	(04) 635052
	145 Rehov Yafa	(04) 631171
HADERA	"HANILUSHA" Garage, Industrial Zone	(063) 22650
	"SHOMRON" Garage, Old Haifa Road	(063) 24310
NETANYA	"OFFER" Garage, Industrial Zone	(063) 27463
HERZLIYA	"HAROF" Garage, Accadia turn-off	(05) 630103
NETZAH TIKVA	"STADION" Garage, 17 Rehov Harech Hareh	(05) 785003
	"HATZOMET" Garage Ltd., Rehov Harech Hareh	(05) 913466
	"BEDER" Garage, Rehov Givata, Kiryat Arye	(05) 910058
	1 Rehov Kintola, Kiryat Matlan	(05) 908101
TEL AVIV	"RECHMAN" Garage, 3b Rehov Haharzel	(03) 77044-5
	"ATRETT" Garage, 2 Rehov Yohanan	(03) 260104
	"MAOZ" Garage, 13 Rehov Tversky	(03) 31788
	"AMAL" Garage, 26 Rehov Yisrael Hak	(03) 33237
	6 Rehov Amity	(03) 33202
	"ISAAC ROSENFIELD" Garage, 23 Rehov Armandov	(03) 34316
	"SHIMEL" Garage, 30 Rehov Haharbor	(03) 65334
	"HANGDAL" Garage, Nhalom Tower,	(03) 69066
	4 Rehov Ahurat Bayit	
	MUSACHIM MEUCHADIM,	(03) 821782
	Givat Harel, corner Kibbutz Galyot	
	"ELZAN" Garage, 6 Rehov Elia	(03) 828707
	"NACHSHON" Garage, 9 Rehov Shmuel	(03) 821021
	"MAI" Garage, 7 Rehov Wasserman	(03) 822064
	"KEN" Garage, 10 Rehov 280, Yafa	(03) 824392
	"AUTOMETAL" Garage, central Industrial Zone	(03) 760897
	"ZALTMAN BROTHERS" Garage, Nahalat Yehuda	(03) 841385
	"SHALOM AND GALENTA" Garage,	(03) 08353
	Rehov Prof. Klausner	
JERUSALEM	"EXPRESS" Garage, Industrial Zone, Talpiot	(02) 64465
	"SHEBETI TZIUD" Ltd., Mekor Talpiot	(02) 67096
ASHDOD	"HEIMAN MOHE & SONS (S.H.R.)" Garage,	(058) 26676
	Industrial Zone 19	
ASHKELON	Garage for service of automobile equipment, 8 Rehov Zahai	(051) 5811
BEERSHEBA	"N.B.D." Garage, southern car service, Industrial Zone	(057) 2106
	Service Garage, Industrial Zone	(057) 5771
	Central Garage of Ford	

WHEN YOU ARE ON THE ROAD...

FORD is with you throughout the country, giving comfort, pleasure and service... should you need it.

ISRAEL AUTOMOBILE CO. LTD.



IN AN ADDRESS to the Knesset in November 1955, David Ben-Gurion, Prime Minister and Minister of Defence, made a classic statement on the right, duty and intent of Israel to defend its existence and sovereignty by every necessary means.

"It is our duty (he said) to tell the powers of the world, without exception, with all the political modesty of a small people and all the moral strength of a son of the Jewish people: the Jewish people in its land will not be led like sheep to slaughter... What Hitler did to six million helpless Jews in the ghettos of Europe, no enemy of the Jews will do to free Jews in their homeland."

Ben-Gurion was speaking against the background of a grave escalation in the Arab terrorist "war of attrition" across the armistice lines. Until then, faced by the U.N.'s utter failure to stem Arab infiltration, Ben-Gurion had attempted to rely on the deterrent effect of retaliatory raids on targets in the neighbouring Arab countries to protect Israeli lives. The raids were intended less as punishment than as reaffirmations that Israel would not tolerate threats to its security, and as inducements to the Arab governments to put an end to the terrorist campaign conducted from their territories, with their support and encouragement.

But this strategy of limited conflict was not producing the desired results. Infiltration was increasing rather than decreasing. Egyptian and Jordanian belligerency was becoming increasingly menacing.

BY THE MIDDLE of 1955 Ben-Gurion had become aware of the inherent limitations in the reprisal policy. He sought to obviate the difficulty by pressing for Arab acceptance of the status quo. In July, he outlined a three-stage programme for reaching peace with the Arabs. The first stage called for fulfilment of the armistice agreements. The following month he wrote that Israel pledged itself to scrupulous observance of the ceasefire conditions with Egypt, Jordan and Syria on the basis of reciprocity. He added that Israel would take all steps possible to reduce tension on the borders.

After the September announcement of the Russian-Egyptian arms deal, he continued to press for Egypt's fulfilment of the armistice agreement and made this the condition for further talks during the January 1956 attempts at secret negotiations with Nasser. He realized, however, that the arms shipments had sharpened the danger and told a secret American emissary, Robert Anderson, then Assistant Secretary of Defence, that Israel would need compensatory arms in order to be able to negotiate as an equal with Nasser.

The arms did make a difference, as even the American emissary admitted, but Ben-Gurion allowed himself no illusions:

"The rulers of Egypt are buying weapons for one single purpose: to uproot the state of Israel and its people."

Once assured of technical superiority, he was sure, the Egyptians would not hesitate to attack; but even so, he did not regard war as inevitable.

"It is possible to prevent it, if we receive arms of the same quality as the Soviets are shipping to Egypt. It is possible to post with near certainty that a war will then not break out, because Nasser will not then dare to attack us, and we will never think of attacking him."

Moreover, as he had told the Knesset a few days earlier, on January 2, in reference to the impending Israel-France deal, there was a chance of acquiring such arms. In other words, by swinging from talk of preventing war and arming Israel, he attempted to achieve maximum diplomatic and military manoeuvrability.



## WAR AND BEN-GURION

Today, David Ben-Gurion, Israel's first Prime Minister and Minister of Defence, who led the country to victory in its first two wars, celebrates his 87th birthday. Here, AVRAHAM AVI-HAI, a former member of Ben-Gurion's staff, examines the "Old Man's" thinking during the critical mid-fifties on the subject of war.

The impending arms imbalance, however, aggravated the encirclement problem. Over the years the Egyptian regime had tightened its control on the Gulf of Akaba. In September, 1955, Nasser probably made confident by the soon-to-be-delivered weapons, had closed this waterway to all Israeli traffic.

Ben-Gurion typically sought a response which would stop just short of war (or on the borderline) and present Egypt with a fait accompli before its army had assimilated the new weaponry. At the end of October 1955, he ordered the Chief of Staff, Moshe Dayan, to prepare a plan for capturing the Straits of Tiran, which control the narrow ingress to the Gulf. Presenting the new Cabinet to the Knesset on November 2, 1955, Ben-Gurion alluded to the war option.

"Egypt now seeks to seal the Red Sea route against Israeli vessels, contrary to the international principle of freedom of the seas. This one-sided war will have to stop, for it cannot remain one-sided forever. If our rights are assailed by acts of violence on land or sea, we shall reserve freedom of action to defend those rights in the most effective manner. We seek peace — but not suicide."

A MAJORITY in the Cabinet deferred action on the plan and Dayan appealed the decision in a letter to Ben-Gurion as Minister of Defence. He was reflecting the premier's own line of thought when he stressed that the Egyptian threat to seal the airspace over the Straits to Israeli commercial flights could lead to "the loss of our naval and aerial freedom through the Straits. Elilat will thereby become for us a coastal strip along a closed lake." This, Dayan believed, was part of "an overall plan to seize the Negev."

But the Cabinet decision stood. Shortly thereafter, the border situation not having improved, it became increasingly clear that a large-scale general action, in other words war, would be necessary some time in the near future. But while preparing the nation for any eventuality he was reluctant to use those "other words." He strenuously cautioned Israel against considering itself at war, and de-

manded that the concepts of "not peace" and "war" be clearly distinguished.

He acknowledged on January 5 that the existing situation of Israel — no peace treaty, and daily violations of the armistice agreements — could not be called one of peace, but he refused to say what made for war. For pragmatic reasons he publicly rejected the idea of a "preventive war." He argued that a second round, particularly if initiated by Israel, would only lead to a third round. Israel, he never tired of repeating, would only fight a war if war were forced on it.

However, two other Ben-Gurion statements, one a year before Sinai, the other near its brink, indicated that only a semantic point was involved. Upon officially becoming Prime Minister, he remarked that it was ridiculous to speak of "preventive war," because for Israel any war would be defensive in character, as the country had been under attack for seven years.

In a Knesset debate on October 17, 1956 he declared, in reply to the right-wing opposition demand for a more aggressive policy, "even in defensive operations there is the need to take aggressive action. In most cases, the best method of defence is through offensive action. And if we have to defend ourselves, we will not just sit at home and defend ourselves. We intend to carry the war to the other side and to defend ourselves with sharp attacks, because defence also requires offensive operations."

This statement was made a mere two days after Ben-Gurion had informed the Knesset that Israel had been successful in its search for sources of arms supplies to counteract the grave effects of Egypt's Soviet arms deal the previous year. The supplier was France, whose attitude to Israel had been becoming progressively more friendly as Egypt's hostility to France — and Britain — increased. Matters had come to a head with Egypt's nationalization of the Suez Canal in July.

The Cabinet had already decided, in principle, to take action against Egypt. The actual timing of the "defensive operation" was determined on October 24. By

then it was known that Jordan was about to join the united military command established by Egypt and Syria, a development which threatened to complete Israel's encirclement. Ben-Gurion was confident that Israel arms could prevail over the Arabs, and that French assistance in the air would reduce the risks to the civilian population to a minimum. The 1956 Sinai-Suez war began on October 29, 1956, and ended with the IDF in full control of the Sinai Peninsula, five days later.

COULD THE DECISION have been otherwise? Could Israel have improved its security position by other means? The flow of great quantities of Soviet arms to Egypt, coupled with mounting terrorist infiltration and naval blockades led to the decision that a preemptive war must be launched against Egypt. That war ending in swift victory, accomplished Israel's basic aims of opening the Gulf of Akaba, halted infiltration from Sinai and Gaza, destroyed Nasser's hopes of encirclement, and restored Israel's qualitative superiority over Egypt in weapons.

These successes were achieved at the price of a liaison with two western powers on the decline. Ben-Gurion's reasons were intimately practical. He needed the French-British intervention in Egypt to ensure air cover over Israel while his army and air force would be free to sweep Sinai, destroy the Egyptian military capability and open the Straits of Tiran. He wanted it, also as a further precaution against any possible military misadventure. After all, the IDF had not been tested in a major military action for seven years. The Egyptian army, with much greater power, and fresh and sophisticated equipment, was no longer the defeated force of the 1948 war. Thus, prudence alone dictated a link-up with the French and the British.

At the same time, Ben-Gurion made a strenuous effort to divert Israel's Sinai campaign — known domestically as Operation Kadesh — from the Franco-British Suez adventure.

SURVIVAL ABOVE ALL — this was the thrust behind Ben-Gurion's policy decisions. Yet as an educator for a great extent that is the role of every state leader and one he recognized and relished. He was anxious to keep alive the basic Jewish anti-war sentiment, one which his Labour movement had pressed over the years of conflict with the Revisionists. Thus in early 1956 he said:

"War is the most bitter and serious matter in the life of a people... There are movements which see war as an ideal, national or social, which claim that in war man becomes elevated, as it were, and the heroism of a people reveals itself. This approach is an abomination to us, it contradicts everything dear and holy in our movement and our people... We shall make war only out of bitter, unavoidable necessity... we do not rejoice at the prospect of battle."

Ben-Gurion had to weigh the immediate advantage of war against the long-term dangers of great-power intervention or involvement. He was well aware that Israel's ability to win a regional victory would not guarantee a solution on the international scene. To be justified morally and politically, war must be "inevitable," and on balance defensive. To protect the territorial base of Jewish existence, anything — Jewish war — is permissible. But that war must not be fought merely to promote the national interest; it must not be ordinary politics conducted by violent means. It must only be a last resort.

This article is based on a chapter from Dr. Avraham Avi-hai's book, "Ben-Gurion: Statesman," due to appear later this year. Copyright by the author and Keter Publishing House, Jerusalem.

הכאן הנחל



# Israel Theatres

## Haifa Municipal Theatre

Difficult People  
A kind of comedy  
Haifa  
Sat., Oct. 13  
Sun., Oct. 14  
Mon., Oct. 15  
Tues., Oct. 16

## The Cameri Theatre

As You Like It  
comedy  
Tel Aviv  
Sat., Oct. 13  
Sun., Oct. 14  
Mon., Oct. 15  
Tues., Oct. 16

## Habimah

The Eternal Husband  
by Dostoevsky  
Tel Aviv, Small Hall  
Sat., Oct. 13, 8.30  
Sun., Oct. 14, 8.30

## Jerusalem

Jerusalem  
Mon., Oct. 15  
Tues., Oct. 16

## Haifa

Haifa  
Sat., Oct. 13  
Sun., Oct. 14  
Mon., Oct. 15  
Tues., Oct. 16

## Haifa

Haifa  
Sat., Oct. 13  
Sun., Oct. 14  
Mon., Oct. 15  
Tues., Oct. 16

## Haifa

Haifa  
Sat., Oct. 13  
Sun., Oct. 14  
Mon., Oct. 15  
Tues., Oct. 16

## Haifa

Haifa  
Sat., Oct. 13  
Sun., Oct. 14  
Mon., Oct. 15  
Tues., Oct. 16

## Haifa

Haifa  
Sat., Oct. 13  
Sun., Oct. 14  
Mon., Oct. 15  
Tues., Oct. 16

## Haifa

Haifa  
Sat., Oct. 13  
Sun., Oct. 14  
Mon., Oct. 15  
Tues., Oct. 16

## Haifa

Haifa  
Sat., Oct. 13  
Sun., Oct. 14  
Mon., Oct. 15  
Tues., Oct. 16

**OXYGEN**  
PORTABLE  
EQUIPMENT  
FIRST AID TO SAVE LIFE  
**ELECTROSIGNAL**  
TEL AVIV, 42 GEULA ST. TEL 57614



**IN YOUR HOME**  
**ALL YOU MAY NEED**  
Before placing your order please check the price of the equipment on the market. We guarantee the lowest price for the same quality and service. We also offer a 10% discount on the purchase of the equipment when you buy the service.

## "I'm glad I'm here"

Judy Siegel

WHEN THE FIRST strains of the siren shattered the tranquility of Yom Kippur afternoon, nearly a hundred people in Jerusalem's Kiryat Hayovel quarter promptly headed for the underground shelter in the Beit Giora immigrant hostel. Nervously clutching their children's hands and carrying blankets and shopping baskets hastily packed with food, they hurried downstairs to safety.

Old women, whose memories of past wars were vividly etched into their minds, sat down on mattresses and began to moan. Others listened tensely to transistor radios, while a few closed their eyes and prayed. Although the all-clear signal sounded a short while later, they insisted on remaining in the cramped, concrete room until the following morning.

But upstairs, the immigrant residents, who had arrived with their trunks and suitcases months, weeks or even a few days before, were strangely silent. It was their first Yom Kippur and their first war in Israel, and they did not know what to expect.

Two hours after the shofar was sounded most of the lights were extinguished and windows were taped and papered over. Pedro Biskay, a dentist from Argentina, volunteered to sweep out the debris that littered the shelter and then he stationed himself for four hours near Beit Giora's front entrance, carefully watching all who came and went.

By the second night of the war most of the 110 residents were crowded in their rooms, resting or talking quietly with friends. The realization that Jewish soldiers were fighting and dying to defend them as well as others had finally penetrated.

The feelings of the immigrants about the sudden emergency were not identical, but shaped by their country of origin, personalities, stages of life and previous experiences.

Kato Klein, a photographer who spent a year in Auschwitz and Bergen-Belsen before moving to a small town in Sweden in 1945, first heard the siren from her room on the second floor.

"It was a big shock," she told me grimly. "My first thought was — it's happening again; we are at war. She took a sedative to calm down because 'I didn't want to give them another casualty. The Jerusalem I saw the next day, with hoarding at some grocery stores and streets emptied of young men, reminded me of my native Hungary during the war," she recalled. "It was a very depressing sight."

Her son, a 22-year-old new immigrant, volunteered to drive a truck during the crisis, and Kato would also like to help. Having been a volunteer soldier in Sweden for 17 years, she knows first aid and how to entertain frightened children. "But I feel helpless," she said, "because no place will accept me. My Hebrew isn't good enough."

Harold and Miriam Hirschfeld, who emigrated from the United States in May, returned to Beit Giora on Yom Kippur Eve after a month-long business trip abroad. "A long as it had to happen, I'm glad I'm here in Israel during the war. We didn't take the matter of making our home here lightly," Harold said.

The couple, whose two grown children are back in America, agreed they were not at all concerned for their own safety. "In the States, no one worries about the country being attacked, but in many of the large urban areas, like Manhattan where we

lived, there's a constant fear of being robbed, mugged or murdered. In Israel it's the opposite. Surrounded by hostile Arab nations, there is a sense of precariousness, of war coming every few years, but still complete freedom to walk in the streets."

However, their main reason for "hitching their future to the State of Israel" was not crime on the streets of New York. "We simply wanted to be with our people and to live in a Jewish and not a Christian country," explained Miriam.

Of all the residents, it was, perhaps, the young Americans who found it most difficult to accept the fact of war. Although many of their parents had fought in World War II, for those born after 1945 it was usually just another chapter in their history books. And despite the fact that they had grown up watching scenes of Vietnam on television, the shooting seemed distant and unreal, sometimes indistinguishable from battle movies or cowboy thrillers.

Tda Dreyfus, a librarian from Chicago, Matthew Kallsky, a high-school student from Boston, and Jeffery Kowalsky, a musician from suburban Illinois, sat together on that second night to exchange ideas.

Jeffery: I was at services when I heard the alarm, and I thought it was a real air raid. My first reaction was a kind of silent shock.

Tda: I was upset that none of us in Beit Giora knew where the shelter was, or even what the various signals meant. As new immigrants, we're not used to this.

Jeffery: That's true, but everything else was very efficient. I was amazed to see how Israelis tried to create a sense of normalcy, war or no war. The soldiers knew exactly where to report, and even the bakers were mobilized to make enough bread.

Matthew: A few months ago I thought of leaving Israel after finishing school, but I've changed my mind. This emergency made the danger to Israel more real to me, and if they need my help, I'm prepared to serve the country.

One of the Russian immigrants, an articulate doctoral student from Moscow named Alexander said: "People must live where they feel comfortable, and even during a war I feel I belong here."

He is not optimistic about seeing a lasting peace in the near future.

"I don't see this war as an end to the conflict. Even if Russia were to leave the Middle East, I think Western powers like England, France or the U.S. would sell arms to the Arabs."

THE RESIDENTS of Beit Giora have usually grouped together according to language or country, but the war created a new sense of closeness and concern. People fluent in Hebrew or English translated the latest news for those who did not understand, and contacts were made in a jumble of languages.

"I think that is a good thing," said Felicia, a psychologist from Buenos Aires. "Maybe it will even continue after the trouble is over."

This is the second time that the residents of Beit Giora's director for 11 years, has observed new immigrants in a war situation, and she says she is very proud of the way her current charges have behaved.

"Most of them came to Israel for better or for worse, and they feel this is where they belong. I don't know whether the experience will make them stronger or better citizens, but there's one thing I'm sure of — they will never forget where they came from."

Judgment in Israel.

WHEN ISRAEL dwelt in its own land and the Temple stood on its mountain, the festival of Succot was celebrated with pomp and rejoicing the like of which had never been seen and the people looked forward to it the whole year. During the festival, Jerusalem rang with the sound of the crowds of pilgrims who came not only from all corners of the land but also from every country of the Diaspora. The city's markets were decorated with mounds of attractive and unfamiliar fruits to cheer the heart.

The days of rejoicing and spiritual exaltation began with the termination of the first day of the festival and ended on the eighth day — *Shemini Azeret*. Because the festival occurred just before the rainy season, its central theme was the water libation, an ancient custom based on the verse "And you shall draw water with joy from the wells of salvation" (Is. 12:3). Joy indeed prevailed during these days of the rejoicing at the water-drawing — *Simhat Beit Hashofva*. For since the Sadducees opposed the custom, the Pharisees sought to glorify it, popularizing it with dancing in the Temple every intermediate night of Succot, except for the Sabbath.

The dancing took place in the Court of the Women, where there were four golden lamps in the form of pillars, each 50 cubits high, each topped with four large golden bowls. Inside these bowls they put discarded priestly girdles and clothes and the young priests climbed up on ladders, poured oil into the bowls and set it alight. So brilliant was the light that "wheat could be sifted by it," in every street in Jerusalem.

## Shoshana Halevi

Plous men and men of good works and the great scholars of the time would dance holding flaming torches in their hands, "throwing them into the air and catching them as they fell. Rabban Simeon b. Gamliel was said to juggle with eight torches, throwing and catching them, without one touching the other. They sang songs and hymns and praised God with crowds numbering tens of thousands clustered round them, many holding flaming torches aloft.

In addition to the dancing, the rejoicing was greatly enhanced by the Levites, who stood on the 15 steps leading from the Court of the Israelites to the Court of the Women and played countless harps, lyres, cymbals, trumpets and horns. Two priests stood at the Nicanor Gate (the upper east gate) and at cock-crow blew a shofar to announce it was nearly time for the water ceremony. When the time arrived, they went down to the Siloam Pool, from which the water was drawn into a golden bottle and returned with it to the Temple Mount. When they reached the Water Gate, the shofar was blown again, and during the morning, the water was poured on the altar.

THIS UNIQUE folk festival, to which people streamed from all parts of the world, left its mark on later generations, so that there came to be a saying: "Whoever has not seen the rejoicing at the water-drawing has never seen rejoicing." The rejoicing made a deep impression even on Gentiles, and the Greek, Plutarch, and the Roman, Tacitus, make reference to it in writing.

When the Temple was destroyed, the life of the few Jews who remained was disrupted; and R. Gamliel II, who assumed the leadership after R. Yohanan b. Zakai — about a decade after the destruction — saw his life's task as the unification of the nation around a religious authority that would take the place of the Temple and the Sanhedrin. He

# THE FESTIVAL OF SUCCOT



The circuits on Hoshana Rabba. Copper engraving by Joseph Herz.

strengthened the new centre at Yavne and introduced many rules in connection with religion and ritual designed to give order to the new order that followed the destruction.

From the destruction of the Temple until the Arab conquest in 638 C.E. Jews were not permitted to live permanently in Jerusalem. Even the festival pilgrimage was forbidden. They could only go on Tisha b'Av to lament the destruction of their glory.

Despite this, many did go to visit its ruins and on one occasion an organized attempt was made to institute a Succot pilgrimage. This was in 438, when the Emperor Theodosius, came to Jerusalem and was more strongly prohibited Eretz Yisrael. When she arrived



THE JERUSALEM POST MAGAZINE

AFTER THE Arab conquest, conditions improved. Jews were permitted to settle in Jerusalem. At first the number was limited to 70, but as time went on this limitation was forgotten and the number grew to an increasing number. Since the Temple had already been seized by the new conqueror who erected a mosque on it, the Jews purchased the Mount of Olives, upon which the Divine presence had rested in order to pray towards the sanctuary of God, particularly during the festival of Succot.

The Mount of Olives filled an important role in the religious and communal life of the settlers. It served as a location for festive religious ceremonies and important proclamations, and also as a kind of substitute for Mount Moriah and the Temple site. On the festivals, the local community and the pilgrims joined in prayers there. The most important ceremony, however, was arranged for Succot, when the festive procession to the Mount of Olives, and the prayers of the huge gathering of worshippers, were among the greatest attractions for the pilgrims.

But the Mount of Olives was also the scene of trouble in the time of the Karaites. A ban was proclaimed against the Karaites who also assembled on the Mount taking up their positions opposite the Rabbanites. The antagonism between the two was such that there were often quarrels ending in bloodshed. The government often intervened, ostensibly to restore order, but usually in support of the Karaites.

In the course of time peace was restored and the pilgrimage to the Mount was conducted with prayer and singing. "No bad word passed between two Jews, but the celebrants made the ascent singing and after the prayers, returned to their abodes rejoicing and happy."

THE SUCCOT festival as celebrated on the Mount of Olives was obviously but a shadow of the pomp and grandeur of the celebrations when the Temple stood. Nevertheless, the scene during the Gaonic era contained an echo of the splendour and glory of the days that had passed. But when the country was conquered by the Crusaders in 1099, the door closed upon even this relic of our splendour. More than 400 years were to pass before the country was subdued by the Turks who in 1516 opened its gates wide particularly to the exiled Jews of Spain. For a variety of reasons, Safed then became the most important spiritual centre in Eretz Yisrael. According to some sources, it was during the time of the great Safed kabbalist, Isaac Luria and his disciples, that the ancient Succot water ceremony was revived, though there is no written allusion to the renewal of the custom — in Jerusalem itself — until the middle of the 17th century, with this description in the book, "Hemdat Yamim."

"During these days (the intermediate days of Succot) the rejoicing of the water-drawing took place in the house of our God... On those nights (there was an increase) of joy and gladness in the synagogues and the places of study with pleasant singing and praise, leaping and dancing before the Lord, God of Israel... the circling of the ark which we do daily is in memory of the encircling of the altar in the Temple... The same applies to the rejoicing of the water-drawing; it is our bounden duty to arouse holy emotions in the hearts of all who see it. The joy and gladness in the heavens above it is therefore fitting for prominent and scholarly men to take an active and energetic part in commemorating the rejoicing of the water-drawing in the synagogues by kindling the synagogue lamps, and by lighting many lamps and torches each night of the intermediate days."

Moshe Ratischer, in his "Sha'arei Yerushalayim," writes: "Each day of Succot after the evening service, circuits (*kafkot*) are made inside the synagogue to commemorate the rejoicing of water-drawing. Everyone taking part holds a torch in his hand, and others play songs and hymns on flutes and they light many lamps in all the synagogues all over Eretz Yisrael, even among the Ashkenazim, but most of all in Jerusalem."

"In the new 'Kahal Zion' synagogue a contrivance has been installed which spouts water during the circuits in order to commemorate the water libation. This scene is our bounden duty to arouse holy emotions in the hearts of all who see it. The joy and gladness in the heavens above it is therefore fitting for prominent and scholarly men to take an active and energetic part in commemorating the rejoicing of the water-drawing in the synagogues by kindling the synagogue lamps, and by lighting many lamps and torches each night of the intermediate days."

How delightful it would be if the leaders of the Sephardi community were to revive this ancient custom in their same synagogues, which have just been so beautifully reconstructed.

## BANK OF ISRAEL

announces

Today, Friday, October 12, 1973, new series of loan certificates will be issued:

## DEVELOPMENT LOAN

offering a CHOICE  
SERIES RESH-ZADY DALED (304)

## NATIONAL DEFENCE LOAN

1969 — SERIES PE (80)

Amount of Issue

IL 30 million

IL 15 million

## Redemption and Interest

The bonds are redeemable after 5 years. Income will be the higher amount of two alternatives:

A. PRINCIPAL AND INTEREST LINKED to consumer price index, with compound interest of 4.84%, i.e., IL 28.66. Linkage differentials on principal and interest are added to this amount.

B. PRINCIPAL AND INTEREST NON-LINKED with compound interest of 10.76%, i.e., IL 68.66. In either case, a net income of at least IL 50 for each IL 100 is assured.

The bonds are redeemable after 7 years. Interest of 6 1/2% payable twice a year.

The principal and interest are linked to the consumer price index.

## Price to the Public

Bearer bonds will be sold to the public at 100%; registered bonds at 99.5%.

These prices will apply for the first two days only. From the third day of the issue, interest will be added to the purchase price.

Bearer bonds will be sold to the public at 100%; registered bonds at 99.5%.

These prices will apply for the first two days only. From the third day of the issue, interest will be added to the purchase price.

## The Bonds are available

at all banking institutions and from Stock Exchange Members. Commission is not payable on purchases made at the time of issue.

## Tax is limited

Income tax on the interest will not exceed 25%. Linkage differentials on capital are exempt from income tax.

## Base Index

The new series will be registered and traded at the Stock Exchange. Therefore, if necessary, bonds may be realized at any time, even before the redemption date.

## Registration at the Stock Exchange

\* Income Tax Certificate 1973 (A) (1).



# 'Thy name is Israel'



**MEETINGS WITH THE ANGEL:** Seven stories from Israel. Edited by Benjamin Tammuz and Leon Yudkin. London, Andre Deutsch. 282 pp. £2.25.

**Curtis Arnson**

THIS IS THE BEST — from the aspect of selection and quality of translation — of the crop of anthologies of Israeli prose in English translation that have appeared in

recent years. Its value is enhanced by its comparatively low price as well as an attractive format and fine production job. The editors — Benjamin Tammuz, an Israeli novelist of high standing and Israel Cultural Attaché in London, and Leon Yudkin, who teaches English at Manchester University — are to be congratulated.

Tammuz' short essay, "Second Encounter with the Angel," serves as an introduction to the volume. He delineates three encounters between

man and his environment. The first is the initial meeting with another person, place, or idea, at which an undefined impression is formed. At the second encounter this impression is often totally reversed. At the third encounter, however, the first impression may be retrieved, and reaffirmed conclusively.

He applies this scale of encounters to the meeting between the Jew and his identity. The first stage is the encounter in Genesis 32, in which Jacob wrestled with a man "until the break of dawn," with the consequence that "your name shall no longer be Jacob but Israel, for you have striven with God and men and have prevailed." Thus, the Jew first saw himself not only as a member of a group, but as one of a chosen number of people. The third encounter is only now beginning. It will be forged over the next years and will be based on the present encounter, the one in which we live.

The second encounter is one which has endured from Jacob's meeting with the angel until the present. It has two main elements. The first is an intimacy between the Jew and God; the second is an element of the Jew vindicating his fate. However, the Israeli experience has passed by these two elements. There is no longer an intimacy between God and the Jew, as the majority of Israelis do not consider themselves observant in a traditional sense. Therefore, there is no longer a need to "vindicate" our fate. Yet, instead of a hiatus forming, the place of God is taken over by the concept of "our national destiny," that is, the future of the Israeli himself.

Out of the thesis of the relationship between God and man and the antithesis of national destiny came the synthesis of guilt resulting in a type of Jewish anti-Semitism. It is this guilt, tempered into doubt, which formed the central theme of contemporary Israeli writing from 1948 to the present. Guilt, because we have returned to a homeland only to forsake a faith. Doubt, because we seem to be turning into a Levantine society, or a chauvinistic society, or a pragmatic society which ignores the Messianic vision.

While not all of the stories in this volume can be neatly packaged into one or another category, the first story could be used as an example of the doubt possibly arising

from misuses of the cry of national destiny. Dan Tashar's "The End of the Defiance" is concerned with a Jew's relationship with a poor Bedouin tribe between his days as a worker on an archaeological dig near Beersheva to the time in which the protagonist, Zimmer, serves as an Israeli soldier who must participate in the tribe's destruction as they turn to marauding and murder. Tashar writes in an objective style in which his protagonist is not so much a hero in the accepted sense as he is a catalyst around whom things happen. It is interesting to note that this is the only story in the volume not told in the first person. This preserves the "objectivity" of the story, in which we see the protagonist through others than himself. The translation by Arthur Jacobs is excellent and succeeds in capturing the melancholy tone of the original.

YAAKOV Shabtai's "A Private and Very Awesome Leopard" is the tale of a dreamer cum confidence man whose ability to convince others of the validity of his visions is more successful than his ability to realize those dreams.

Yossel Birstein's "Dubin and his Brother" was originally written in Yiddish, although the editors note neither the original language, location, nor date of any of the stories. Dubin is waiting for his supposedly rich brother from Australia, an old Army comrade of the narrator who lives in the same kibbutz as Dubin. After a considerable build-up, the brother arrives and soon dies, leaving only \$2,000 and a newspaper clipping telling of Dubin's brother's attempt to embezzle from the Australian Government. The translation is by the author.

DAVID Shazar's "The Pope's Moustache" is a humorous glimpse of Jerusalem before 1948 as seen through the eyes of a narrator recalling his youth and the people around him, especially Mr. Gavriel Luria. This segment, taken from the episodic novel "Temple of the Broken Utensils" (1969), is a fantasy of how Luria tries to pick up a pretty young English nun, and two interpretations of what takes place in the encounter. The style reflects the magic of the story.

Yitzhak Ben-Ner is the least well known of the authors represented in this volume, and his story, "Onema," should win him new readers.

The narrator, looking back on his youth, remembers when he was raised by his uncle, whose wife had left him for an English pilot more than 11 years before the beginning of the narrative. The boy was taken to movies twice a day by his uncle, whose life included elements stranger than the plots of the movies he idolized, and whose use of the movies to sublimate was deliberate, to prevent reality from intruding into his world.

AVRAHAM B. Yehoshua's novella, "Early in the Summer of 1970," translated by Miriam Arad, has already appeared in English in both "Commentary" and "Arise" magazines and probably does not need to be summarized. It is one of the best pieces of modern Hebrew fiction and can be read repeatedly, with new aspects of the story discerned with each reading. It is a beautiful and sad story of an old man being told that his only son has died, only to find that the body has been incorrectly identified and that his son is still alive. The strength of this novella negates the possible criticism that it should not have been reprinted so often within such a short period of time.

The concluding story is "Nima Sassoon Writes Poems" by Amalia Kahana-Carmon. Also translated by Arthur Jacobs. This is ostensibly the story of a sensitive adolescent of Oriental background in a religious girls' school in Jerusalem who tries to be noticed by one of her teachers. Amalia Kahana-Carmon is one of the more difficult Hebrew writers to translate and it is good to see her finally represented in an anthology of notes with a well-translated story.

While any carping over the selections and translations must be based on personal taste, a strength of this anthology is that, with one exception, the authors represented are not the handful of commonly translated Hebrew writers (Shazar's often translated into French but not into English). This volume well illustrates the range of current creative writing in Israel. It deserves a wide circulation and an eventual paperback publication to enable it to reach a wider audience. In fact, it would be an excellent base for a new series of anthologies of Israeli writing in English translation organized by the same editors. I hope they will consider organizing another volume soon.

## Back slang or rhyming slang

**THE BLUE ARABIAN NIGHTS:** Tales of a London Decade by Wolf Mankowitz. London, Vallentine, Mitchell. £2.25. 198 pp.

**I.M. Lask**

READING Wolf Mankowitz has always given me a nostalgic feeling. We both come from Whitechapel. True, I left when it was still a significant Jewish centre, and he grew up there during the following decade or so in the purlieus of Brick Lane. He was and is familiar with the world of the second-hand dealer and the Ring that controls most auction sales together with its subsequent knock-outs and carve-ups. He is undoubtedly knowledgeable on ceramics and various related subjects. His Cockneys bear comparison with those of such forgotten masters as P.G. Wodehouse and Stacey Annis: though I don't remember that he ever indulges in either back slang or rhyming slang, which are both almost certainly victims of the BBC together with the racy Whitechapel workshop dialect of my youth. And in general his writing is a proof that you don't have to be observant or a deeply-voiced master of Judaism in order to be a good Jew.

Some years have gone by since his net spread. His introduction, in-

I read him last, and I note their passage. Only one of these 30-odd little tales deals with our common place of origin. It is the story of a music with a stall in an alley off the Lane (please, Wolf, not Petticoat Lane — that's for the let's say clientele) and a bag of Eretz Yisrael earth which he takes back to Israel and buries, afterwards returning to the Lane with another such bag. And very nice, too. That's the kind of place the Lane is. (When I was last there my sister led my wife and me to a coffee-shop and proudly told the girl who brought us coffee, "These people are from Israel." "Oh yes," said she rather disdainfully, "my brother's in a kibbutz.")

Mankowitz also has a tale of Poland Street round the corner from Berwick Street, which is, or used to be, a pale West End reflection of the Lane. Otherwise these are little stories that contrive to begin with on the Blue Arabian, which seems to be a West End Night and Gambling Club. (Gambling has now been legalized in Britain, with the Government's meat taking a cut, but I expect plenty goes on still in the rather outlandish dens of my youth.) Menon while he ranges over a decade from his Blue Arabian and its denizens to Buchanan's rather seedy Club; yes, even unto remote Barbados. It's a pity his net spread. His introduction, in-

identally, is written in Dublin in 1972. Is it because the Irish Free State does not exact Income Tax from creative writers and artists, I wonder?

Mankowitz remains a good storyteller throughout, and does not forget the debt he owes O. Henry, Damon Runyon and Ickabod Shalom Aleichem. Here and there I detect overtones, promptly dispelled, of John Collier, and signs that he must have cut his literary teeth on Science Fiction. Taken even at their lowest level these tales, cautionary or otherwise, are all excellent bedtime reading if there is such a thing as any longer.

Only one, indeed, may be regarded as a fable. It is the story of an all-wise talking flea who becomes the counsellor of the world's great but cannot refrain from exacting toll from them. After all, a flea must also live. At least that is the flea's opinion. But it would never have been accepted by Yehuda Alhariz, a fellow poet and humorist who preceded Wolf by well over 800 years and to whom the latter has probably never yet got around, though he also used the Arabian Nights technique. For Alhariz, held that fleas might be slain even on the Sabbath, and supported his argument with chapter and verse in classical Jewish style. In brief, a cheerful, friendly collection which should not cause any heartache and marks its author as no spokesman of the younger generation, which I don't think he ever claimed to be.

## The Festival



Woodcuts from "Sefer Hamagazin," Amsterdam, 1729.



**THE SUKKOT AND SIMHAT TORAH ANTHOLOGY** by Philip Goodman. Philadelphia, Jewish Publication Society. 475 pp. \$7.50.

**Moshe Kohn**

THE PROLIFIC anthologist and bibliophile, Rabbi Philip Goodman, Executive Secretary of the Jewish Book Council of America, has now come up with the fifth of his rich Jewish festival anthologies, having already covered Rosh Hashana, Yom Kippur, Purim and Passover. All have been published by the Jewish Publication Society of America, which has also brought out a Henukka anthology, by Emily Solis-Cohen, Jr.

THE PATTERN of the present work is the same — and as readable and rewarding — as the previous ones. It starts with the Biblical sources and takes us through the development of the festival in the life of the Jews in all ages and places on which there are literary and scholarly sources.

The book is richly illustrated, and the last two sections contain words and musical annotations for dances and songs for the holiday. Each of the 23 sections is annotated, and at the end there is a 16-page classified bibliography and a two-page glossary of Sukkot and Simhat Torah terms.

Well worth the price.

## 'Rejoice...' — a difficult mitzva



**Elie Wiesel**

THE RELIGIOUS experience seems more complex and less comprehensible in the light of the behaviour of the Jews during the Holocaust. For me, one of the unfathomable secrets of that era is the religious response of Orthodox Jews who risked death in order to go on observing the Torah's Commandments — those Commandments that were still observable.

Some fasted on Yom Kippur, ate no hametz on Passover. Some were even careful never to eat non-kosher food. I will always remember dawn there, a gray dawn by whose light hundreds of Jews stood there in the camp putting on their Tallit, winding the Tallit around the middle finger three times to form God's name — Shaddai and with each turn reciting a verse of God's threefold promise to the Jewish People: "And I will betroth thee to Me forever; I will betroth thee to Me in righteousness and in justice and in lovingkindness and in compassion; I will betroth thee to Me in faithfulness..." (Hosea 2:21-22).

I will always remember that Rosh Hashana outdoors, the Kol Nidrei and the silent, beautiful, strange words whose meaning was twisted to the point of madness in that place and in that time. Words of

praise to God for His eternal loving-kindness, for loving His people Israel, His peculiar treasure. How those words allowed themselves to be uttered then I do not know. Perhaps it was a kind of 'J'accuse' — perhaps it was a way of protest against human cruelty and against the impotence of mortals.

Perhaps here lies the secret of the Jewish faith — that is, that we have it in us to turn every situation into yearning, every prayer into a protest; to rebel despite our faith; to believe in the face of our rebellion and protest.

I think that never had there been such a confrontation between God and Man as occurred there. Never had the two of them been tested as they were then, and never had the results of a test been so undecipherable, inscrutable; for what took place there was a vigorous theological protest, but a protest without blasphemy. The well-known blasphemy, whose name I dare not bring to my lips, was spawned afterwards, and not by those who underwent the horrors.

Yes, look and you will see that this whole new philosophy, which meanwhile has given up the ghost, was not uttered by us. The opposite is true. The Jews who pronounced the words "Yitgadal v'Yitkaddash — 'Magnified and sanctified be the Great Name' alongside the death-plots and the crematoria indicted God with unprecedented and unparalleled valour.

Is this the solution we have to

offer modern Man — pray in order to protest? Certainly not. Today we dare not repeat the words and deeds of those saints. We have not the right, we have not the strength, we have not the fortitude. We can only try to be worthy of what they have taught us, and it must be admitted that not always have we been good pupils.

Do you remember the bereaved father in the book "Shevet Yehuda"? There is an episode there of literary quality, a literary apogee of short, succinct, every word of it weighing a ton of silence. This banished Jew is abandoned on a desert coast together with all the other Jews of this exile-ship. His wife is gone. He has two sons. The two sons die. He gets up in the morning and sees his two sons dead, dead of starvation. The Jew stands up and says: "Master of the Universe I know what You want. I know what You want to do to me. You want to put me and my faith to the test. You want to push me to the limit, and beyond. You want me to renounce my faith. Well, You are not going to succeed. Never! Master of the Universe, no matter what You do I'm going to go on believing."

Is this the answer? Faith, and not only necessity? I think that a Jew who held on to his faith there was stronger than all who came before him, including the Patriarch Abraham. Such a Jew was mightier than the forces that had aligned themselves to annihilate him. These Jews tried to observe Commandments which it was impossible — perhaps even forbidden — to observe.

I remember a beautiful saying which I never understood, a saying of the Gaon of Vilna. He said that the most difficult Commandment in the Torah is, "and you shall rejoice on your festivals." The Hassidic me (and I am, I hope, a Hassid) thought: That's a Mitnagged for you. Picked himself just the right Commandment to label difficult. "Rejoice on your festivals" — difficult? But in time, during the Holocaust, I understood; I understood well. Those Jews, who on their journey to the end of all hope managed to dance on Simhat Torah; the Jews who studied the books of the Talmud, without having their heads before them, as they carried heavy rocks on their shoulders; the Jews who sang Sabbath songs to themselves as they were being worked to death — they have taught us how a Jew is supposed to behave in time of trouble.

For them, the Commandment "rejoice on your festivals" (Deuteronomy 16:14) was an impossible Commandment to observe — but observe it — they did.

From the Rosh Hashana 5734, issue of "Bamahaneh," the Israeli Defense Forces weekly. Translated by Moshe Kohn.

## Meaning and the message

**STUDIES IN THE BOOK OF GENESIS** by Nahama Leibowitz. Translated and adapted from the Hebrew by Aryeh Newman. Jerusalem, World Zionist Organization Torah Education and Culture Department. 589 pp.

**L.I. Rabinowitz**

NAHAMAH LEIBOWITZ has become an institution in the world of Biblical exposition. For over 30 years she has provided a key towards a profound understanding of the Bible by an approach which is almost unique and certainly original. That approach can best be expressed by saying that she is a student of the Bible without labels. Here is neither the critical approach nor the historical, neither the traditional nor the 'homiletical', neither the literal nor the ethical. All these elements are to be found in her work, but her essential approach is the study of the Bible for its own sake, in order to reveal more profoundly not only its meaning but also its message.

Without being slavishly fundamentalist she takes it as an axiom that the Pentateuch (only rarely does she include the Haftara in her studies) is an organic unity and has to be approached as such. And though she does not claim to have a moralist, it is of the essence of her studies that the Bible is not merely a historical record or literary composition but a work whose essential purpose is to teach "the way we should go and the things which we should do" in other words, a guide to life and to an elevated moral way of life.

In that search and exposition Dr. Leibowitz draws upon the inexhaustible well of Rabbinic Biblical commentary. But she draws upon much more than the classical and hallowed standard commentaries such as Rashi, Ibn Ezra, Nachmanides and Sforno. She goes back to more recent sources and draws heavily on the ancient Midrashim, and it is largely thanks to her that this work is regarded as an excellent guide to a rational understanding of the Bible and treated with near disdain by modern expositors, has to

a great extent been "rehabilitated," many of its expositions shown to be firmly based on an appreciation of the delicate nuances of Hebrew syntax and a profound understanding of the spirit of the narrative. At the other end, she draws upon such "modern" commentators as Ya'acov Zvi Meckenburg, the author of "Hakotav Vehakabbala," the Malbim and Naftali Zvi Yehuda Berlin. I dare say that there is no modern scholar of the Bible with such a knowledge — both extensive and intensive — of Rabbinic commentators as Nahama Leibowitz, and she prescribes them all into service with results which are a sheer delight.

Neither does she content herself with imparting knowledge. She deliberately provides a spur for further self-education on the part of her readers, and an essential feature of her comments is the "Questions for Further Study" appended to each exposition. In this English edition of Dr. Leibowitz's Genesis studies, Aryeh Newman has done for the English-speaking world what Shmuel ha Tibbon did for the Hebrew-speaking world. This work is preceded by an Introduction by him which provides an excellent examination of her approach and method.

Reading Jonathan Edwards in Israel.

## On Simhat Torah

**Mark Goldman**

Over the rotten planks, the pit, the sinners, helpless, walk with Edwards and with God. While in Israel, after the dark days, the holy days of awe and suffering and atonement, under a pure blue sky, the Jews give up their brooding ghosts in sunlight on Simhat Torah, come out into the courtyard of the synagogue and dance.

Carrying their velvet-covered, silver-tasselled scrolls, cradled in their arms, they dance and sing and clap their hands, men and boys, the children high upon their fathers' shoulders, as they circle round and round to celebrate the reading of the Torah, like a circle ending to begin again.

While from the balcony

I watch, retreating from the current of the blood and spirit, from the serpent and the circle, flashing, turning tail at last in Mediterranean light.

Returning, where the spirit coils the sun and bodies shed their skin beneath that light, but still escape the lizard-quick, the dark, downcasting eyes.

Professor Goldman teaches in the Haifa University English Department.

## ISRAELITISCHES WOCHENBLATT REVUE JUIVE

Founded in 1901  
CH-3008 Zurich/Switzerland, Florastrasse 14  
Published in German and French. This independent Swiss paper will week by week keep you informed about what is happening to Jews all over the world in the fields of religion, politics and culture. Large advertising section for business or personal notices.

Sample copies and cost of advertisements available.

## The Fela Shapell Centre of Jewish Studies

is pleased to announce the opening of a full-time course of studies for young women in Jerusalem

The Centre is affiliated with the College of Jewish Studies (ITRI), Romema, Jerusalem.

For further information, please contact Rabbi C. Brovender, Tel. 521884, 525950

## LOOKING FOR NEW HORIZONS?

COME TO ARADI

We Offer a Hebrew Language Course and over 30 different courses in Judaism, Jewish History, Modern Israel and the Arab World. We help you find a job in your profession. Courses begin every January, April, July, and October. If you are a University Graduate and are interested either in settling or spending a minimum of a year in Israel.

WRITE DIRECTLY TO: THE WUJS INSTITUTE, ARAD, ISRAEL.

הכנאמן לארל





Israelis gathered around any available transistor to hear the hourly news broadcasts. (UPI)



Soldiers holding Yom Kippur service. (Below) Reservist rushing to his unit on hearing the news of the attack. (Israel Sun/K. Weiser)

## TV and RADIO/Philip Gillon

### Bringing us the war

TELEVISION AND RADIO contributed substantially to the maintenance of civilian morale from the very start of the war. In times of crisis, we cannot have enough news, even if the same item is repeated over and over again on different media: we can hear Golda or Moshe Dayan or Haim Herzog on radio, then see the same interview on TV, and read it later, for good measure, in both Hebrew and English newspapers. I suspect that those of us who can read Ladino and Spanish and German and French and Russian and Polish also pore over it in those languages.

The radio men rendered yeoman service. Through the long hours when there was no hard news, they somehow managed to provide a constant flow of red-hot items, comments and features, that were exciting, topical, urgent, disturbing and comforting, all at the same time. Their service from both fronts and from all parts of the world was superb. Of course, many of the boys had done these things many times before, perhaps all too often: they simply resumed their magnificent coverage where they had left off six years ago.

For viewers, listeners, readers, it was an almost impossible task to keep switching from Israel radio to Israel TV to the B.B.C. to the Voice of America and back again, at the same time reading everything on which they could lay their hands.

FOR TELEVISION, this was an introduction to war reporting. They had a difficult time.

In the nature of things, television almost always lags behind radio; it never gets the same immediacy. A radio man with a small tape recorder can get to places that a TV team cannot reach. Furthermore, the Israel Defence Forces, rightly or wrongly, do not approve of newsmen of any kind being right up in the front lines, as so many Americans were in the Vietnam war. So TV has a hard time of it, trying to satisfy our appetite for something fresh every hour. Nevertheless, although radio has the edge in regard to speed, television has the benefit of being able to make its impact through our sense of sight. Sight is the most effective of human senses; through it, we obtain 90 per cent of our impressions of the world around us. When sight is bolstered up by sound,

as in the case of TV, the ascendancy of the medium becomes irresistible. Learning through sound, on radio, about tanks or planes in action, or villages attacked, even when we hear the noise of the explosions or the undoubted sincerity in the voice of some settler or soldier who is interviewed, has only a fraction of the effect of the TV image.

This being the case, it is rather strange how soothing and tranquillizing television is compared to radio, maybe because of conditioned reflexes. As we listen to the "beep-beep-beep" of the radio, we prepare ourselves for shocks; the radio signal is like Poe's alarm bells, promising terror, horror and danger. Television, perhaps because it has so often lulled us into gentle sleep, at least into escape from the realities of this world, soothes and consoles us.

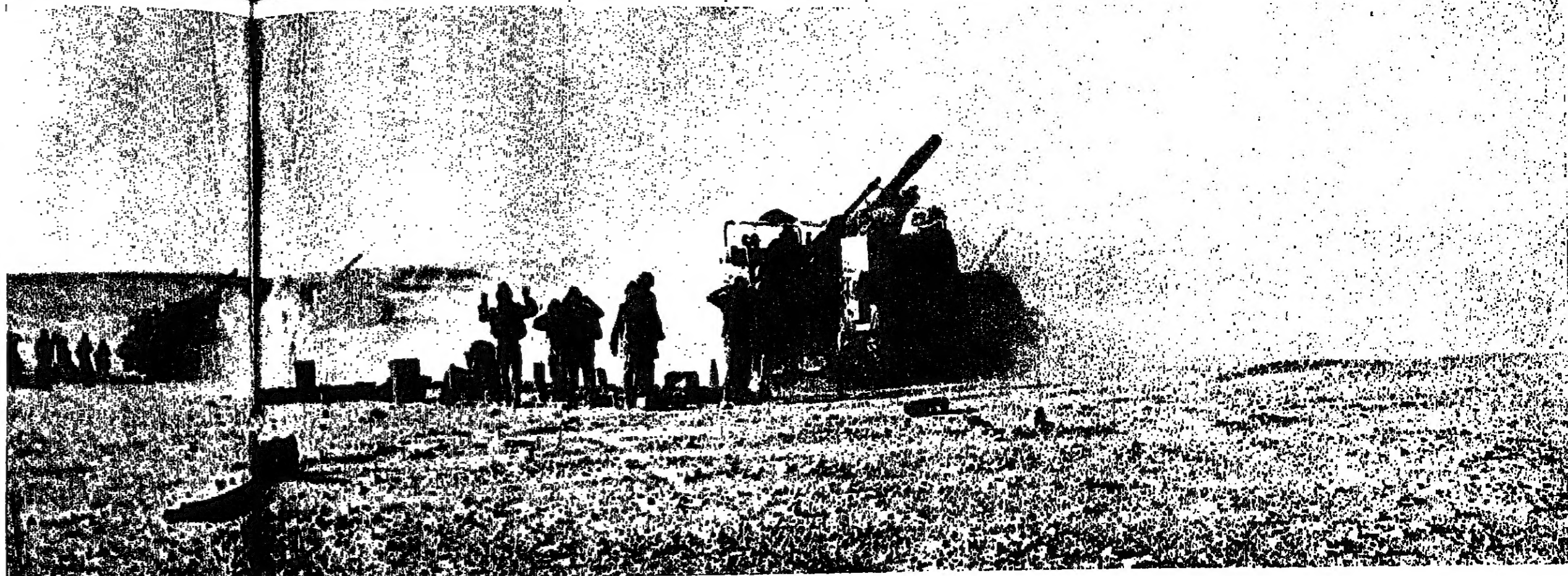
OF COURSE, it is impossible to compare this war with the Six Day War, since the borders now are remote. The weeks preceding the Six Day War had made us apprehensive as we huddled around radios, while this time, we tended if anything to be over-confident. Now the war was being fought, perhaps on our doorstep, but at least not inside the house, as it was then. Thus we were able to sit inside our own homes, admittedly with our shutters down, and watch television tranquilly, instead of huddling around a transistor radio in a shelter. Despite all the fears and anxieties about the men fighting fierce battles to protect us, the difference was so tangible as to be almost physical.

Mothers must have been particularly pleased: last time they had had the devil's own trouble keeping fractious children from rushing out of the shelters to play in the streets. Now the children could be hooked for the day and the night to the tranquillizing box.

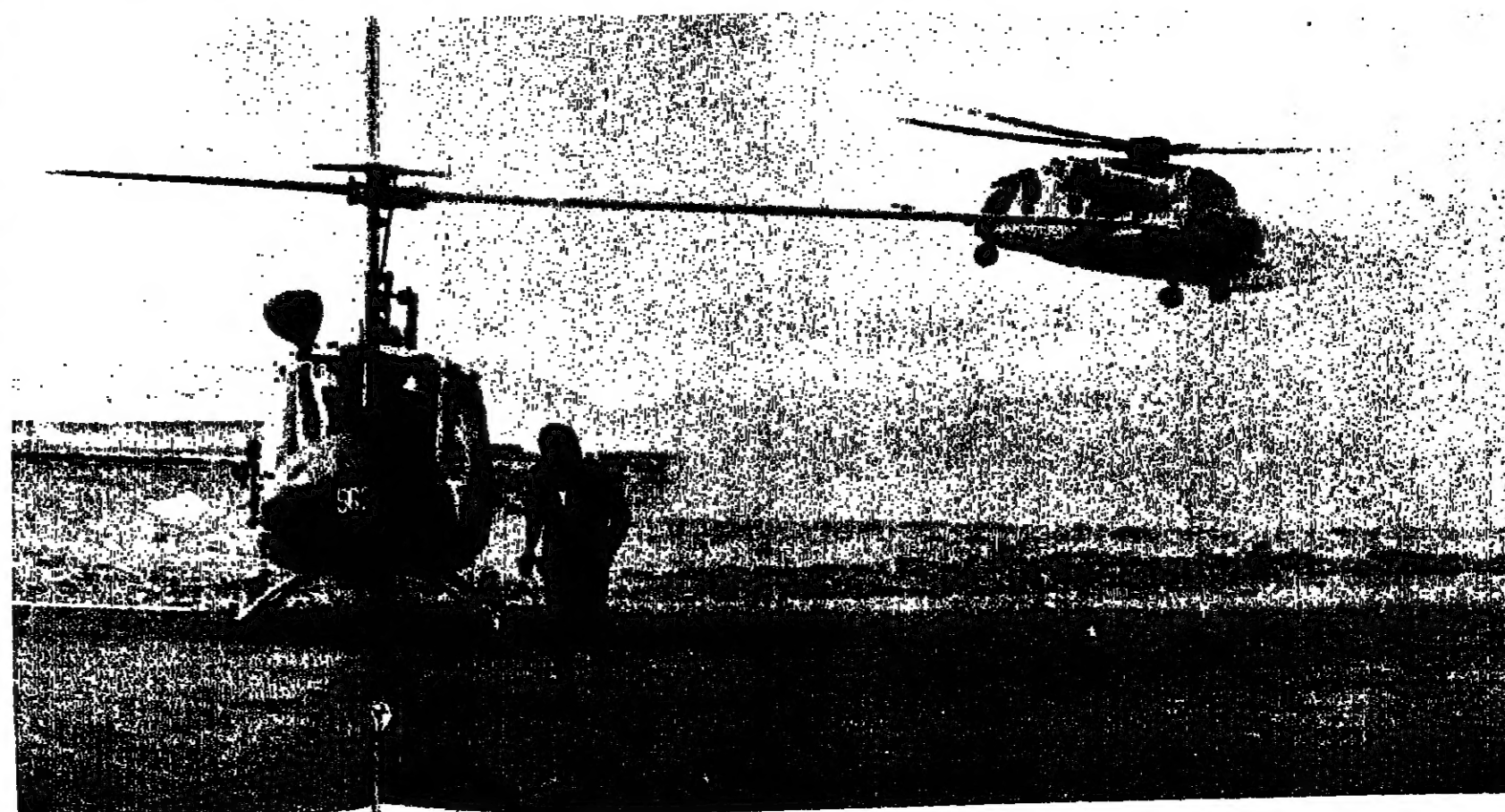
It is remarkable how effective escapism can be. In the midst of our fearful anxieties about the soldiers, we could identify for a space completely with Minnie and Fionnie, and a basketball team. Some people I know resented this compartmentalization, and reproached themselves bitterly for worrying about some stupid melodrama or sports event while battles for survival were being fought on the Suez and



Motorised column of infantry and armour moving up to the front.



Battery of 155mm. mobile guns in schag against Syrian positions. (Below) Helicopters are playing an important role.



Wounded arriving by helicopter at Hadassah Hospital, Jerusalem are rushed into ambulance. (A. Hazan)



the Golan. Their consciences pricked them as, willy-nilly, they kept the home fires burning, instead of being identified all the time completely with the men they loved, who were in danger.

I don't agree that this ability to withdraw from real fear into make-believe worries about a Mexican boy pursued by police is a bad thing: in fact, I think that the ability to live in compartments in this way is essential for human sanity.

It was a good idea to merge the television news unobtrusively with the educational programmes — for one thing, it was a painless way to educate the population. Some of the education programmes were really excellent, although I saw all too few of them. I caught one good one about art and another about white mice. When all these troubles are over, and we have endless time at our disposal, I will certainly add several hours of educational TV to my normal

THE MAIN ITEMS presented in support of the news were all very good. When Golda spoke so firmly and to the point, with such serene confidence in the rightness of our cause and our ability to back right with might, I could not help recalling poor Levi Eshkol's halting speech to the nation on the eve of the Six Day War. Of course, in the event it didn't matter overmuch that Eshkol spoke badly: Zahal spoke very effectively for him. Still, it was good to hear Golda sounding so sure of herself.

Moshe Dayan was equally comforting; in fact, at some stages his self-assurance verged on being almost too cocky. I was scared that he might tempt the gods. But fortune favours the brave, and he certainly displayed his dash and courage to the full. As usual he was frankness itself. He minced no words about our suffering early reverses and having to be on the defensive for some time. But he was sure of the future: his promise of a halima tova boded ill for the Egyptians.

CHIEF OF STAFF David Elazar at his press conference on Monday night brought us good news from the fronts. There are some people who thought that his reference to "breaking their bones" and his general tone were too

sanguinary, but I thought he was quite right to promise the enemy blood and tears. I recall Abraham Lincoln's comment to a mother pleading the cause of pacifism: "There is an instinct in all of us to resist aggression when it won't listen to persuasion. I don't think it's a bad instinct." I for one could never share the grief about the bombing of Dresden in World War II — people who start wars deserve nothing but trouble and grief. Elazar answered the easy questions and evaded the tough ones with considerable skill.

In quite a different way, Abba Eban was also at the top of his form at the General Assembly. When he pointed out that the Arab states were developing countries, and that, if only they had spent on the refugees the barest fraction of the treasure they have wasted on wars, they could have solved that problem fifty times over, he became more emotional than I remember hearing him before. Another aspect of the wastage — fortunately — is that the Arabs always lose the wars.

Haim Herzog, whose disem-bodied voice did so much to invigorate and sustain us, in 1967, added his stately presence to that voice on TV: he was first-rate when explaining exactly what was going on. In fact, he gave so coherent an explanation of the strategy and tactics involved that I am not surprised that the foreign correspondents pounced on his material as manna from heaven in a desert of bland non-statements from the Arab Army.

The Arabs seem to have learned nothing. On Jordan TV, the Hebrew newscaster looked very happy indeed as he quoted Egyptian and Syrian descriptions of their victorious onslaughts. He made it clear that the Arab forces were driving us back, back, back across the sands of Sinai and the hills of Golan — sending us reeling backwards, we suspected, all the way to Damascus and Cairo. George Antonius, the Arab historian, commented sadly, many years ago, that the trouble with his people was that they preferred words and rhetoric to facts. This inability of theirs to face facts has been one of the main bars to peace.

Let us hope that at long last they will learn to deal with realities instead of imagining Arabian Nights miracles will provide a world in which they would like to live.

من النهر



# Fashion from Migdal Ha'emek

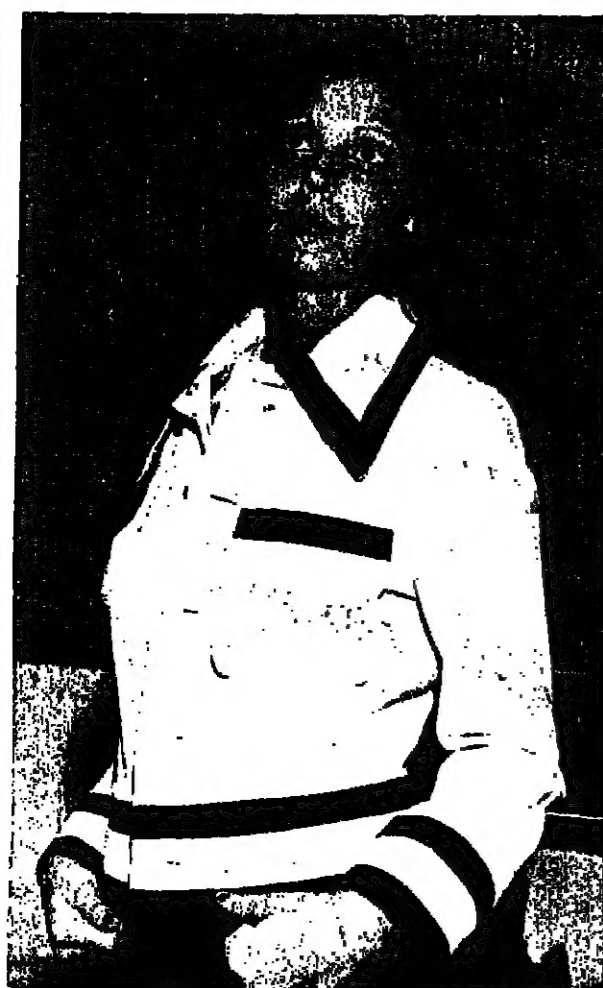
## Helga Dudman

MIGDAL HA'EMEK, the development town which suffered 16 casualties from Syrian bombs during the first night of the war, is the source of a new line of leather fashions. The firm of "Karnit," established in 1966 just

before the Six Day War, with two employees, was near the front line of defence during that war. Today, in a new period of Syrian attack, the firm has reached export figures of \$800,000.

SHOWN HERE are three models from Karnit's line of youthful styles for men and women, which also includes leather bags. Exports abroad, which account for 80 per cent of the firm's production, go to Canada, Japan, Singapore, Australia, Germany, Holland, and England. Of the firm's 125 employees today, 75 are new immigrants.

A few days before Migdal Ha'emek's front-page news appearance, Karnit announced that exports for 1974 are expected to reach \$1,400,000.



## IT OCCURS TO ME / Hadassah Bat Haim

### Surprise emergency

THIS TIME the emergency takes us entirely by surprise. Before we know where we are, we have ten people sleeping in our house, are slightly ambivalent, because local residents on their way to some other place and tourists who have been enjoying a vacation as promised, "out of the ordinary." We manage to find space for everyone to lie down, on cot mattresses, H-las and sleeping bags; but they can't have any blankets, because they are all on the windows. Fortunately, this makes the rooms very stuffy, so they don't really need any covers.

Avidly, we listen to the radio every fifteen minutes, each with our different anxieties. My daughter and our parlor boarder are most concerned with the closure of the schools. They are very worried that the schools

may reopen for normal activities before the start of the official holiday. My daughter's feelings are slightly ambivalent, because she had had her homework all ready for presentation and the thought of this virtuous deed as promised, "out of the ordinary." We manage to find space for everyone to lie down, on cot mattresses, H-las and sleeping bags; but they can't have any blankets, because they are all on the windows. Fortunately, this makes the rooms very stuffy, so they don't really need any covers.

A further amelioration of the situation is that, as the bath has been filled with water, no one can bathe and the avoidance of ablutions becomes a patriotic duty rather than a social gaffe. However, with ten people around this

state of affairs gets a bit uncomfortable and after a day or two of heavy intrusions into eau-de-cologne and deodorants, we restore the bathroom to its accustomed role and reduce the reserve supply of water to a few modest pails and plastic containers.

WE SOLVE the food problem by pooling a carefully planned dinner menu for six and the camping rations of the unexpected four, and end up sitting on the carpet in a darkened living-room, eating an interesting mixture of goulash, sardines, eggs, tinned apricots, potato salad and olives with lumps of stale *hala*. Owing to the dim lighting these combinations are taken in unusual combinations, particularly as we are only able to provide one plate and one spoon for each diner; but no ill results ensue and the washing up is minimal.

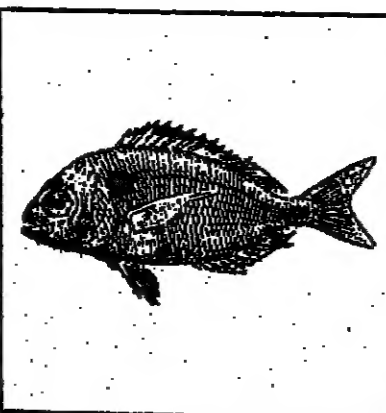
There are always a number of unexplained bangs and roars in our neighbourhood, and it takes us some time to accept that now they are for real and not just practice. We dutifully retreat into the house at the wall of the siren, generally preceded by the dog careening at full speed without regard for obstacles in the shape of his (nominal) charges, as he is convinced that all enemy action is directed at him personally.

As traffic is resumed, our guests take their leave; some about their business and duties in the country, and the tourists back to their starting points. This, they assure me as they begin their long trip home, has really been a holiday with a difference.

## CULINARY NOTES

Haim Shapiro

### Cheap and tasty



those who cannot stomach fish fillet and hope that they grow out of their traumas. Meanwhile for the rest of us it remains a very tasty, cheap, and easy to prepare food.

Curiously, the best frozen fillet is also the cheapest. This is the so-called bakala schnitzel. Strangely enough, this is neither what the Italians call bakala (which is salted, dried codfish), nor does it usually seem to be hake, the name normally given in translation. Perhaps it is haddock, but this is not certain. The schnitzel part may be an attempt to get away from the fillet image and of course refers to the fact that it is very good when coated with egg and bread crumbs and deep fried.

FOR THOSE READERS who have no idea at all of what goes on in the kitchen, this is a very simple process. Take the fish (which may still be frozen) and cut it into pieces small enough to fit into your frying pan. Squeeze a lemon over both sides of the fish. In a soup bowl, beat an egg (one should be enough for a kilo of fish). Roll the fish around in the egg and then drop it in a plate of bread crumbs or matza meal, to which you have added salt and (freshly ground) pepper.

Heat about a centimetre of vegetable oil in the pan until it is so hot that it begins to give off a slight smoke. The intense heat of the oil keeps fried food from becoming greasy. Drop the fish into the pan and when it is very well browned, turn it over and allow it to brown on the other side. You may then put it on yesterday's copy of *The Jerusalem Post* for a few minutes to drain off any excess oil.

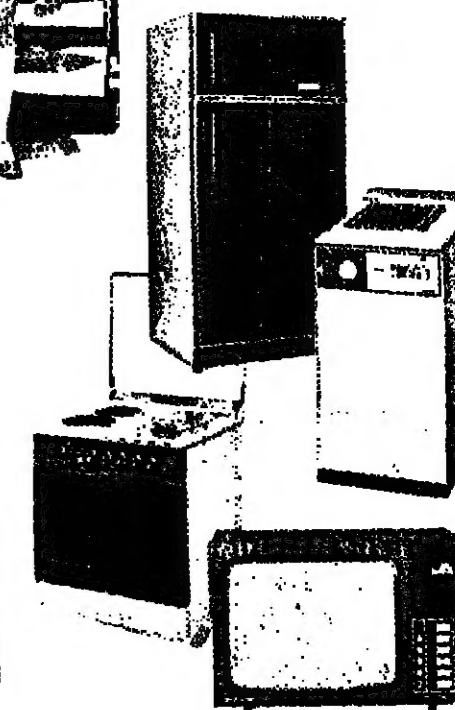
FOR MANY ISRAELIS, the words "fish fillet" are so inextricably tied up with memories of the austerity of the War of Independence and the years that followed it that they still refuse to eat it. This innocuous product was for years the staple protein in the country's diet and even when meat was no longer rationed, it remained the one such food that was never scarce or prohibitive in price.

One can only sympathize with

# NEW OLIM! GUESS WHAT 'AMCOR' HAS IN STORE FOR YOU TAX FREE

We offer you Amcor's range of superb domestic electrical appliances. Television sets, refrigerators, washing machines, mixers and many other appliances are readily available here in Israel. And that means service or spare parts, when required, are available too. A simple phone call to "Amcor" brings the serviceman to your door. "Amcor" is the leader in the appliance field in Israel, known and respected for reliability and dependability. Its many years of experience assure you of complete satisfaction.

**AMCOR**



## NOW HAVE A LOOK AT OUR WASHING MACHINES

From the compact and economical to the comprehensive and super de luxe

### CHOOSE FROM -

- 1. AUTOMATIC COMPACT**  
The machine with the automatic action that allows you to override all operations
- 2. COMPACT 5**  
The automatic machine that leaves you the option of initiating the drying cycle for the various types of laundry, at the point you choose.
- 3. Super Compact**  
A machine that goes through all the washing stages automatically. Wash while you sleep.

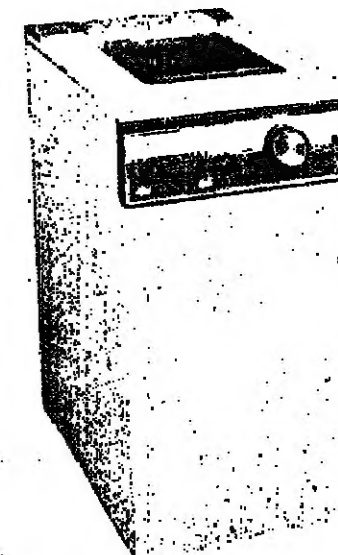


### AND NOW... THE LATEST, MOST UPDATED MODEL

### COMPACT DE LUXE

The small washing machine with the big advantages

- Newest model \*
- Entirely automatic \*
- Single button operation \*
- Movable on wheels \*
- Most progressive European know-how \*
- Approved by the Standards Institute \*



See the complete selection at all AMPA Centres  
TEL AVIV: 10 Derech Patah Tikva, Tel. 614281

HAIFA: Ampa Square, Tel. 537215

JERUSALEM: 50 Rehov Yafa, Tel. 336411

Or see your authorized Amcor dealer. A further advantage:

**AMPA** service

**AMCOR**

THE JERUSALEM POST MAGAZINE

PAGE FIFTEEN



# YADID AMITI LEKOL MISHPACHA (A true friend to every family)

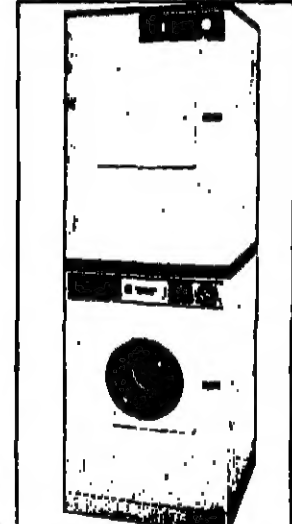
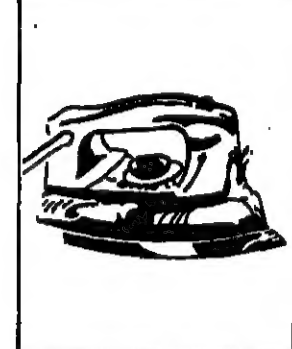
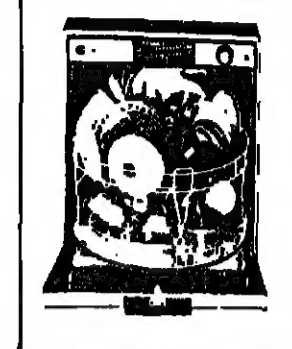
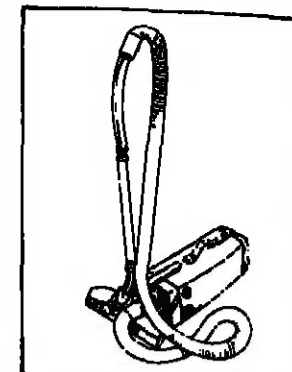
Your Tax Free  
privileges  
are valid only  
Once.

Make the most of  
them.  
Make it  
**HOOVER**

## SPECIAL BONUS PACKAGE DEALS

- ★ Free - A Hoover electric steam/spray dry iron with the purchase of both - A Hoover washing machine and a Hoover vacuum cleaner.
- ★ Purchases of additional Hoover Appliances will receive other bonus gifts.

For your choice, HOOVER electric products known the world over for finest quality and service. In order to receive full benefits of the factory guarantee (factory qualified trained service technicians, original spares) be sure to buy through one of our authorised dealers, and ask for "Mulford's Hoover" Guarantee.



YOU'LL  
FIND US  
IN  
GOLDEN  
PAGES



# HOOVER

MULFORD and CO. LTD.

Offices: Jerusalem: 11 Shlomzion Hamalka Tel. 231261  
Tel-Aviv: 75 Nahlat Binyamin Tel. 615432  
Haifa: 64 Hameginim Tel. 521980

## THE BEST OF BOTH WORLDS:

A LUXURY HOME IN ISRAEL, BUILT TO  
AMERICAN STANDARDS CONVENIENTLY  
CLOSE TO TEL AVIV  
YET FAR ENOUGH FROM ITS NOISE  
AND BUSTLE.



## NAVEH AMIRIM

built by "Naveh"  
In Herzliya, on the border of Ramat Hasharon. Like its forerunner "Naveh Avivim", this new residential area combines innovative community planning with architectural excellence.

Now, for the first time, you needn't compromise. You can reap all the spiritual and social rewards of living in Israel... in a "Naveh" built home.

These elegantly-appointed apartments rank with America's most prestigious. As soon as you enter a Naveh apartment, you perceive the differences, large and small, that set them apart:

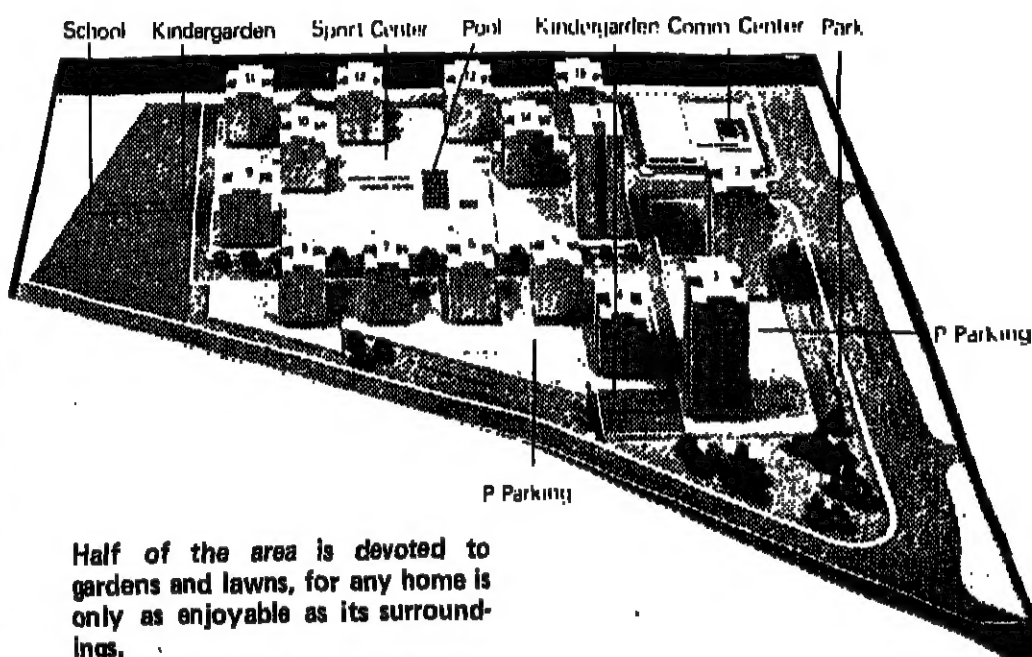
- Living areas separated from bedrooms to provide optimum privacy - for parents and children
- Two bathrooms in each apartment; one "for parents only"
- Wall-to-wall carpeted master bedrooms
- Closet space provided
- Spacious areas for gracious entertainment
- Marvelous, sunny balconies
- Kitchens with a wealth of cabinet space and provisions for all the appliances you'll want to buy.

### NAVEH IS A WAY OF LIFE

Life in "Naveh" is planned to offer many, many pluses - For all the family!

For your kids: educational facilities - from kindergarten to school and in the company you'll want them to grow up with.

For your wife: there's everything a lady could want. Modern supermarkets, beauty shops, boutiques, florists. And more important, a social atmosphere she'll feel at home in.



Half of the area is devoted to gardens and lawns, for any home is only as enjoyable as its surroundings.

It goes without saying that your "Naveh" way of life includes a swimming pool, tennis courts, American style "Slant Fin" central heating and other modern facilities.

THAT'S WHAT WE MEAN BY THE  
BEST OF BOTH WORLDS.

A "Naveh" apartment -  
a sound investment for life.

MODEL APARTMENT under construction. Write for Brochure.

# NAVEH AMIRIM



NAVEH Construction Co. Ltd.  
A subsidiary of Property and Building Corp. Ltd.

53 Rehov Arlozoroff, Tel Aviv 62546, Tel. 240122  
Office hours: Sunday, Monday, Tuesday,  
Thursday, 8 a.m. to 1 p.m., 4 p.m. to 6 p.m.  
Wednesday, Friday, 8 a.m. to 1 p.m.

THE JERUSALEM  
POST  
on microfilm

Foreign Newspaper Microfilm  
Project at the Center for Research Libraries,  
5721 Cottage Grove, Chicago, Ill.  
60637, U.S.A.

TORA and FLORA  
L.I. Rabinowitz

## The true Etrog



Etrog container.  
Silver gilt, Germany, ca. 1670.

I NOTED the date. It was August 9. The telephone rang, and the caller introduced herself as the wife of a rabbi from St. Louis, Mo.

"I am a regular reader of Tora and Flora," she said, "and I remember that last year, on Succot, you wrote an article in which you cast doubt on whether the etrog we use is indeed the true etrog, since the one we use is much too bitter to be eaten raw, and yet the Talmud explicitly states that on Hoshana Rabba, at the conclusion of the service when it was used for the last time, the adults used to snatch the etrogim from the children and eat them. I think it may interest you to know that in the garden of the artist Mr. Joseph Kossonogi, in Safed there grows an etrog tree, whose fruit is quite different from the common etrog. It peels easily, like a tangerine, and apart from its colour looks like one, and it is definitely edible in its raw state."

BY PURE COINCIDENCE, I had decided to leave on the morrow for a few days' holiday in Upper Galilee, basing myself on Safed. On my arrival there, I contacted Mr. Kossonogi, who cordially invited me to visit him and see this tree. It grows in the patio of his beautiful home in the artists' quarter. It did indeed resemble a mandarin, though it was lemon yellow and, as I found when I tasted it, it was pleasantly edible, if somewhat tart. In fact, Mrs. Kossonogi used the slices as a dressing for meat.

It was the only tree of its kind in Safed and had quite a romantic history. The house had been occupied by a leading Arab terrorist and had been completely demolished during the War of Independence. Mrs. Kossonogi, who acquired the ruin, saw a small branch protruding from the debris and when the house was rebuilt she carefully nursed and tended it. But, apart from the fact that it had the characteristic fragrant odour of the etrog, it did not belong to this variety of citrus.

According to the botanist, Prof. J. Feliks, whom I consulted, it was a *Citrus limetta* race, but with some unusual characteristics. Its ancestors had probably engaged in some miscegenation during the centuries; but that is true of the etrog itself, and there is little doubt but that the etrog used by the Yemenites approximates more to the true etrog than any other variety, even the vaunted "non-grafted" ones insisted on by the extra-observant.







## BEGED OR day & night

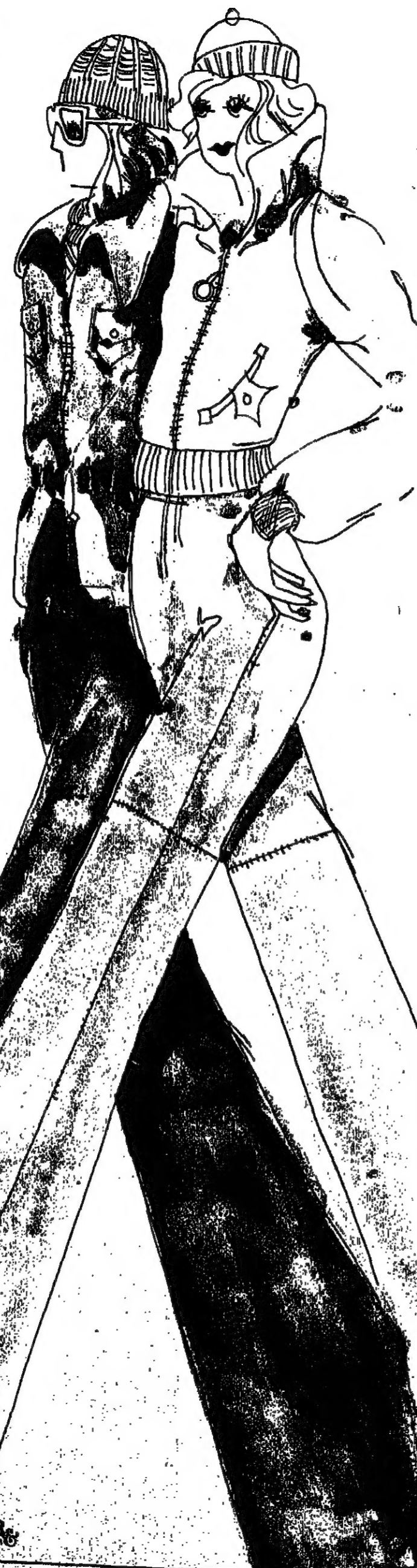
MISS BEGED OR  
at her youngest  
15 Mazal Dagim, Old Jaffa  
Tel. 03-826169  
Open 10-1, 8-midnight  
Fri. until 100  
Sat. 8 p.m.-midnight

Conveniently yours  
MISS BEGED OR  
DOWNTOWN  
40 Montefiore Street, Tel Aviv  
Tel. 03-622769  
Open 8-1, 4-7 p.m.  
Fri. until 100

BEGED OR,  
Personally yours  
104 Ben Yehudah Street,  
Tel Aviv  
Open 8-1, 4-7 p.m.  
Fri. until 100

"THE BOUTIQUE"  
at the Factory  
Migdal Haemek  
Open 8 a.m.-4 p.m.  
Fri. until 100

EST OR  
Stroll in and see us  
Coffee time or anytime  
190 Dizengoff Street  
Tel Aviv  
Tel. 03-220533  
Open 9-7 p.m. non-stop  
Fri. until 2.30 p.m.



## WHAT'S ON

FRIDAY, OCTOBER 5, 1978

**With your Own Hands!**  
Free tours for planters to the Hills of Judea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Visitors Department, Karyon Kayamot Le-Israel (Jewish National Group), corner Rehov Karna Kayamot, P.O. Box 100, Tel Aviv 6100. Tel. 234445. Visiting Jerusalem? First get Caria's Jerusalem Guide and map at your hotel.

### ALL WEEK IN JERUSALEM

**Israel Museum:** 10 a.m.-6 p.m.  
**Tel. Aviv Museum:** 10 a.m.-6 p.m.  
**Shrine of the Book:** 10 a.m.-10 p.m.  
**Museum:** 4-10 p.m. Rockefeller Museum, 10 a.m.-4 p.m.  
**Exhibitions:** — Elephant skull (Cohen Hall from Oct. 9, 1978)  
— Land of Doves (Weinstein Gallery) from Oct. 12, 1978  
— Christian Soltanaki 'Inventures' (Billy Rose Pavilion)  
The 1st International Triennale of Photography (Sporting House, Goldmann-Schwartz and Library Galleries)  
Inscriptions reveal — special exhibit at Rockefeller.

**Special exhibit:**  
Requiem of Mr. Sidney J. Lamon, N.Y.: Limoges casket showing the story of Joseph, 18th Cent.  
German plaque showing Abraham and the Three Angels, 17th Cent.  
Adrian de Vries (?) Plaque showing Noah's Ark, 17th Cent.

**Conducted Tours:** — (Kiryat Moshe)  
Beyt Vegan, Daily Tours (except Shabbat), Tel. 521312.  
Hebrew University, conducted tours in English, weekdays at 9 and 10 a.m., starting from the lobby of the Administration Building at the Givat Ram Campus and at 221a, from the Truman Research Institute at the Mount Scopus Campus.

Tourists and visitors come and see the General Israel Orphan's Home for Girls, Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10 a.m. and 6 p.m. Tel. 521312.

**New Israel Films:** —  
Latest Israel Films screened weekdays at 12 noon at Karna Hayasod Hall, Jewish Agency Building, Jerusalem. Admission free.  
Jerusalem Biblical Zoo, Schneller Wood Rooms, Tel. 265844, 10 a.m.-6 p.m.  
A Stone in David's Tower, Sound and Light Show in Jerusalem. Every evening except Friday, 7.30 p.m. in Hebrew; 8.45 p.m. in English. Additional show at 10 p.m. — Mon., Tues., Wed., Sat. in English; Sun., Thurs. in French. Tickets Jerusalem agencies and Citadel box office (evenings). Please come warmly dressed.

### TEL AVIV

**Tel Aviv Museum:** 10 a.m.-6 p.m.  
Exhibitions: Ya'acov Agam paintings, sculptures Zacks Hall, East Hall.  
Albums—prints and posters. The Museum Sun-Thurs. 10 a.m.-6 p.m.; 4-10 p.m. Collections (Mayerhoff Hall, Jaglom Hall, East Hall). Posters by well known contemporary American artists. Hours: Sun. Mon., Tues., Thurs. 10 a.m.-1 p.m.; 4-7 p.m. Thurs. 10 a.m.-1 p.m.; 4-10 p.m. Fri. 10 a.m.-1 p.m. Sat. 1-11 p.m. Helena Rubinstein Pavilion, 8 Rehov Tsvet.

Visiting hours at the Agam exhibition: Fri. and Sat.: usual Museum visiting hours.

**Museum Exhibitions:** Ramat Aviv, (1) Glass Museum; (2) Kadman Numismatic Museum; (3) Ceramic Museum; (4) Museum of Science and Technology; (5) Museum of Ethnography and Folklore; (6) Aliphabet Museum; (7) Neolithic Pavilion; (8) Tel-Qasile Excavations; (9) Museum of Antiquities of Tel Aviv-Yaffo, 10 Rehov Herta Shimo. Open: as above; (10) Museum of the History of Tel Aviv-Yaffo, 37 Rehov Blauk. Open: Sun. Mon., Tues. Thurs. 9.00 a.m.-2.00 p.m. Wed. 6.00 a.m.-1.00 p.m. 4.00 p.m.-7.00 p.m. Fri. 8.00 a.m.-1 p.m.

**Conducted Tours:** —  
Tel Aviv University  
Free conducted tours in English, of ELIAZ AVIV CAMPUS daily except Saturday. Assembly point at University 10.30 a.m. Public Relations Dept. Transportation — by public buses 26, 27, 28. Free transportation on Mondays and Wednesdays from hotels 8.55 a.m. Tadmor, Sharon, Accadia, Valdor. 10 a.m. — Sheraton, Hilton Ramat Aviv, Samuel, Astor, Park, Deborah, Ad. Salom, Tel. 339775. OBT, Haifa, Tel. 339000. OBT Netanya, Tel. 33822.

**The Israel National Opera**  
**FLEDERMAUS**  
by J. Strauss  
October 15  
Tel Aviv, 8.30 p.m.

FRIDAY, OCTOBER 12, 1978

Bar-Ilan University Daily, for free transportation please call public relations Tel. 33-107481.

**Mizrachi Women's Organization of Amman and Canada:** 15, 18 Rehov Dov Hov. Tel. Aviv call Tel. 220187, 243108; Jerusalem, 222445, 231888; Haifa, 24958; Beer-sheva, 3171.  
**Illies-Tel Aviv:** H. Stern's duty-free Jewellery International guarantee, Gov. OBT 184441; for visits please contact: OBT Tel Aviv, Tel. 732291-2; OBT Jerusalem, Tel. 238775; OBT Haifa, Tel. 24027; OBT Netanya, Tel. 22822.

**National Religious Women's Organization:** Mizrachi and Hapoel Hamizrachi Women in Israel, 188 Rehov Ibn Gvirol, Tel Aviv; call Tel. 03-40018, 03-78893. Jerusalem — Tel. 03-50520, 03-50521. Mondays, Wednesdays guided tours through Nava Sara Herzog Complex, Bnei Brak.

**Mostest Hapenot — Pioneer Women:** Courtesy tours Sunday through Thursday 8 a.m. Tel Aviv, Eladstrut Bldg, 58 Rehov Aralozorov, Tel. 261111; Jerusalem, Beit Elilheva, Rehov Hazer Hamo-dal, Katamon, Tel. 21012; Haifa Community Centre, 14 Rehov Zahal, Kiryat Bilsar, Tel. 522814. Phone for reservations.

**Women's League for Israel:** 37 King George, Tel Aviv. Conducted tours of the House, Ploam call: Tel Aviv — 248189; Jerusalem — 25840; Haifa — 248177; Netanya — 22684.  
**Wise Tourist Club:** 116 Rehov Hayarkon, Tel. 232320, 8 a.m.-2 p.m.  
**Jerusalem Madrasah-WIZO Office:** 116 Hayarkon, Tel. 232320, 8 a.m.-2 p.m.  
**Madrasah Club:** 50 Rehov Hayarkon, Tel. 26055.  
**Ashdod April Exhibition:** Mann Auditorium, Sunday, Monday, Tuesday, 10 a.m.-1 p.m.

**HAIFA** —  
Hadassah Club, Youth Alitya office, 209 Rehov Hameginim, Tel. 642401, 654876.  
Zakkalot Art Gallery, 40 Rehov Einstein, Abraham Tashkei, paintings in black and white. Artist's 50th anniversary first exhibition.  
Paintings by Yehuda Mirinbaum, Exhibition at the Elitsh Gallery, Central Carmel, Sept. 16 — Oct. 14.  
Goldman Art Gallery, 93 St. Hannasi, 100 Rehov Hameginim, Tel. 248177, 248178. Today the outstanding representative of the "Phantasia Real" with illustrations for the cinematic tales of Martin Huber and other drawings. Open daily 10 a.m.-1 p.m.; 4 p.m.-7 p.m.; 8 p.m.-10 p.m. Saturdays 4 p.m.-7 p.m.

**SATURDAY** —  
**JERUSALEM** —  
Organ Music by Philip Regoy every Saturday at 11.50 a.m. Y.M.C.A. Auditorium. Public welcome.

## YOU BUY DIAMONDS IN HAIFA HAIFA DIAMOND CENTRE LTD.

Diamonds and exclusive jewellery  
only at 10 Rehov Zahal, Kiryat Elieser  
and at Zion Hotel, Hadar Hacarmel.  
Tel. 547255.  
Approved Exporters-Importers.

## Open Studio

EXHIBITION  
PAINTINGS AND PRINTS  
HAND SPUN AND WOVEN TAPESTRIES AND WALLHANGINGS  
PROMINENT AUSTRALIAN ARTIST  
**STELLA SAPER**  
OPEN UNTIL OCTOBER 25 EXCEPT SHABBAT  
(ALSO DURING HOL. HA-MOED SHABBAT)  
SUNDAY: 10 a.m. - 6 p.m.  
6 REHOV BAR KOCHBA, FRENCH HILL  
JERUSALEM



**La Fondue Jerusalem**  
The exclusive restaurant.  
Selection of gourmet dishes.  
Various fondues — Chocolate Fondue, Apricot Fondue, Banana split Hambro.  
LISTED BY THE  
MINISTRY OF TOURISM

## BLACK ANGUS STEAK HOUSE

Steak Supreme, American Hamburgers, Superb Fish Fillet, Southern Fried Chicken and lots of Tasty Side Dishes.  
A personal service by skilled cooks catering to your particular taste.  
Enjoy good food, carefully prepared and served with courtesy and cleanliness.  
A NEW CONCEPT: THE CUSTOMER COUNTS!!  
35 Rehov Sokolov, Ramat Hasharon, Tel. 03-779000

## a sound and light show in old jaffa



**jaffa-gateway to legend**  
Based on a Text by Haim Hefer and Shlomo Shva.  
Scenario and Dialogue by Andre Castlot.  
Directed by Pierre Arnaud and Arnon Adar. Music by Noam Sheriff.  
Every evening except Fridays and the eve of holidays.  
On the sea shore (next to 'Ariana').  
In English at 9.00 p.m. (in Hebrew at 8.00 p.m. and 10.00 p.m.)  
Tickets available at ticket agencies main hotels and Box Office.



